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LEISURE IN CANADA

The Proceedings of the Second Montmorency
Conference on Leisure
Montmorency, Quebec — September 7-10, 1971

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MONTMORENCY II

The Proceedings
of the
Second Montmorency Conference on Leisure
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ACTION FOR THE '70's
SECOND NATIONAL CONFERENCE ON LEISURE

PROLOGUE

        If awareness is the forerunner to action - as has
historically been the case - Montmorency II will provide
"Action for the '70's". If all the recommendations are put
into action - and recommendations can be found on almost
every page - Canada might well become a "just society" with
"participating citizens" who are healthier and happier. This
depends entirely on the response.

        For those who are reading about the Montmorency
Conference on Leisure for the first time, a few words of
introduction may be of interest before we launch into the
exciting proceedings of '71.

        In 1967, a Recreation Symposium was convened in Montreal,
as a part of Canada's Centennial celebration. This was the
first time that leading figures, interested in leisure from
diverse disciplines and occupations, met on a national basis.
For many this was both a stimulating and frustrating experience -
stimulating in relating different points of view and profes-
sional stances - frustrating in the very size and diffuseness
of the conference.

        From this experience, several individuals conceived the
idea of a much smaller national conference, holding to the
principle of inter-disciplinary representation, but permitting
much greater participation and the investigation of problems
in depth. With financial support from the Department of
National Health and Welfare, "Montmorency I" was convened
in September 1969.

        Speaking on behalf of the Minister, the President of the
Advisory Council on Physical Fitness and Amateur Sport, in his
opening address, described the delegates as a group of
"brilliant Canadians", who had been called together to "think
big - without boundaries". He recognized the increased amounts
of free time - the physical, emotional and mental unfitness
of many Canadians - the fact that over five billion dollars
were spent annually by the Department for curative measures
in contrast to only five million toward programs which might

be called preventative and directed at human development. He
wanted to present to government a five-year plan which would
incorporate the "wholeness of human needs" - to help establish
policies for the future. He called on the delegates to think
about the broad picture - physically, emotionally, socially,
intellectually, economically, politically - and to consider,
very much, the importance of each individual "self". He
said he had been impressed by the transcendal aspects of the
papers he had read - such concepts as:

1.   "The decision not to plan for the critical space of
     physical urban planning is a reflection of our
     national disbelief that leisure can be the chief
     reward from our evolving society."

2.   "We must take every effort to establish a national
     minimum of civilized life for all Canadians as a
     prelude to leisure."

3.   "We must introduce new techniques never before known
     to us for assessing cost-benefit ratios; the social-
     cost-benefits of our society today in which very
     little work has been done."

He stated that the department needed the delegate's help -
anticipating new dimensions in thought, especially concerning
"total man". He promised that recommendations would be heard
by the Minister and other decision-makers from coast-to-coast
and, hopefully, acted upon. He challenged them to reach deci-
sions together which would benefit all Canadians throughout
the years to come.

The proceedings of Montmorency I were published under
the title "Leisure in Canada" and served as a guide to all
levels of government and to a vast variety of leaders and
thinkers, from coast-to-coast in Canada. Many of the thoughts
have already been translated into action by many individuals.

Montmorency II was designed to follow on from the
philosophical base established at Montmorency I. The Planning
Committee hoped that it would be possible to move from thought
to action.

Some delegates came to the Conference believing that the
'70's represent an auspicious period for the establishment of
a national para-governmental group designed to fulfill an

enabling and facilitating function in the leisure field. This belief was suggested by the tempo of the times, growing opportunities for leisure, responsiveness of government to participatory democracy, reduction of work hours, advances in communication, and increasing mobility of all segments of the population.

But something more important happened at Montmorency II. Although the first two sessions on "social trends" and "environmental goals" speak for themselves and are followed by recommendations for action, and although the recommendations of the various study committees are likewise definitive, very early in the Conference, the intended direction seemed to change mysteriously, without apparent conscious recognition by the participants themselves. The result was an experiential sharing of feelings and attitudes especially concerning the individual and his social values in a rapidly-changing age, when, theoretically, almost any goal, which is agreed upon by enough people, becomes realizable.

From the group of participants, rich in experience from their varied disciplines and backgrounds, emerged a consciousness that the major problems are those of communicating, coordinating and facilitating. The biggest problem facing society might well be the unawareness of unawareness. Since we are all, unthinkingly, products of our conditionings (generic, environmental, etc.), this is not hard to understand once it is recognized.

This book, therefore, becomes both a "brain stretcher" and a synthesis. The brain is stretched when one tries to reconcile phenomenology and behaviourism and finally decides that one is simply looking at two different aspects of human behaviour. It was delightful to conclude that instrumentalists can indeed make immense contributions within institutional settings and that institutionalists can suddenly recognize that there is often room, and indeed need and desire, for them to become instruments of change.

It seems so simple - yet so true - to report that the delegates suddenly discovered that there is "so much to share" and that continued and intensified communication, plus implementation, are essential for development and adoption of concepts of leisure which are relevant to the post-industrial age.

It is regrettable that the confines of space and print
are unable to convey the "shared" feelings of every delegate.
Moreover, it would be unfair to assume that everyone agreed
on everything or that the editor has succeeded in conveying
the total meaning in the highly-condensed "Comments-in-Brief."
However, the main papers with commentaries and committee
reports are published exactly as presented.

The Chairman of the Conference has stated that be believes
that the papers and discussions at Montmorency II will contribute
substantially to the development of a leisure policy in Canada
in the '70's. It is hoped that this volume will stimulate
thinking so that the reader will become a part of the action.

PART ONE

Social Trends in the '70's

SOCIAL TRENDS & SOCIAL CHANGE

by

Dr. Francis Bregha

        The discussion of societal trends can be tackled in two
ways: by tracing them back to their beginning and then analysing
how and why they affect the present state of a given society --
or by perceiving them as they appear to be presently in order to
follow them into the future. Admittedly the second way is a
riskier one; as in all forecasting, one is sometimes tempted
to substitute wishful thinking for the unavailable evidence.
At the same time, the futuristic approach can, in fact,
exercise a constructive influence on the very nature of the
future to come, simply because our knowledge and power have
increased to a point where the difference between a prophecy and
a self-fulfilling prophecy frequently amounts only to the
presence or the absence of our will. The fashion, then, has
some more serious justification and it is with this in mind
that this paper has been written, however adventurous and
unsubstantiated some of its speculations may appear.

        I should also add that all discussions of societal trends
suffer from a variety of limitations. To start with, the
subject is too big. What, in fact, is a "trend"? A "general
direction", as most dictionaries have it, indicated clearly
the ambiguity of the term. Furthermore, even if the somewhat
nebulous conglomeration of facts, figures and feelings is
recognized as a "trend", its interpretations are usually
many; indeed, the most interesting trends are frequently the
most controversial ones. Besides, who would spend time in
discussing something that has been agreed upon so completely
that the mere mention of it produces a sigh of boredom?

        Bennis has observed: "Once reliable constants have now
become galloping variables. . . ." The one trend of which
we may be reasonably sure is the likelihood of further

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acceleration, unless we concentrate our efforts as much on
controlling change as we are presently set on provoking it.
Change, not permanence, in fact, is enjoying a prima facie
legitimacy, with the underlying assumption that any change
will necessarily be for the better. As a trend that has lasted
throughout most of the twentieth century, that assumption will
be increasingly brought into question. The cult of growth,
mostly economic growth, is already under attack in many de-
veloped countries; the probability that the very cult of
change will be perceived differently before too long is
growing steadily.

The reason for re-evaluation of the desirability of
change per se is best understood within the broad approach
taken by Alvin Toffler in his book, Future Shock. His
argument can be summed up: every society faces not merely
a succession of probable futures, but an array of possible
futures and, therefore, a conflict over preferable futures.
At the heart of the problem is the new fact that for the first
time in human history the balance between the pace of
environmental change and the pace of human response is
seriously threatened. Human beings cannot tolerate the
increasing acceleration any longer; their ability to adapt
is compromised and, in growing numbers, men and women suffer
from alienation, disorientation, neurosis and irrationality.
There is such a fast turnover of goals, such a great tran-
sience of purpose, that humanity is heading towards insanity
or self-destruction.

Eric Trist takes a more subtle approach, though his
conclusions appear to support Toffler. Trist talks of an
irreversible change process proceeding at an accelerating
rate that increases social, economic and political inequalities
within and between countries. This change process is accom-
panied by increasing social turbulence, created by the complexity
and the size of the total environment as well as by the impact
of communications. While the interdependence of the parts may
be readily recognized, the unpredictability of connections
between them will increase, widening thus the area of relevant
uncertainty for individuals and organizations.

Trist, however, takes pains to plunge under the level of generalizations and comes up with what he calls "Changes in Emphasis of Social Patterns" that offer a sharper, even a somewhat different picture:

Type	From	Towards
Cultural values	achievement	self-actualization
	self-control	self-expression
	independence	interdependence
	endurance of distress	capacity for joy
Organizational philosophies	mechanistic forms	organic forms
	competitive relations	collaborative relations
	separate objectives	linked objectives
	own resources regarded as owned absolutely	own resources regarded also as society's
Ecological strategies	responsive to crisis	anticipative of crisis
	specific measures	comprehensive measures
	requiring consent	requiring participation
	short planning horizon	long planning horizon
	damping conflict	confronting conflict
	detailed central control	generalized central control
	small local government units	enlarged local government units
	standardized adminis-tration	innovative administration
	separate services	co-ordinated services

His deductions are based on detailed comparisons between the mid-thirties and the mid-sixties in the United States, though he adds, ". . .the model is applicable to any of the advanced countries, which differ only in degree and rate of change in the respects considered".

As one reviews the evidence gathered by Trist and by others using a similar methodology in identifying and analyzing trends, one cannot escape the feeling that there is actually little that should be called irreversible or inevitable: blind, perhaps; unplanned and unco-ordinated, certainly. Yet, the variety of options within each trend and the great number of possible combinations among them appear as clearly and reinforce the suggestion that mankind, in spite of the acceleration of change, is still wrestling with the environment and its own potential freedom in no rigid pattern and with no foregone conclusions.

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The crucial difference that the 1970s will bring home to many Canadians is, however, of an entirely new kind: Man, for the first time, can seriously consider the creation of a World he wants. His power to influence his environment, his ability to produce more than he may ever need, his mastery over technology and his accumulation of scientific knowledge will all contribute to the gradual realization that Utopias, old or new, are now essentially within reach. The hundreds of years of conditioning to a hostile environment, an economy of scarcity, and the Darwinian survival of the fittest -- all of which have begun to be eroded in the last twenty years -- will slowly give place to a new feeling of self-confidence and adventure. This is, surely, a great leap from a deterministic subservience to forces 'larger than Man' to a freedom of true self-determination.

This is, of course, an exceedingly optimistic view of the potential inherent in several of the present trends. Optimistic, in the sense that there is no guarantee that automatic continuation of such trends will, in fact, lead to a revolutionary mastery of man over his destiny. The present drift could, in fact, continue, accelerate and become more destructive, unless we succeed in bringing the salient trends of the 1960s under some degree of planned control.

What, then, are these most salient trends as our society moves into the early 1970s? The impact of cybernetics and automation has been convincingly argued by Professor Abrams at the last conference here held two years ago. Since then, the case for believing that both are already now producing deep economic and social changes in Canada is even stronger. One of the most important of these changes is emerging in the relationship between production and employment. With a primitive technology and a demand increasing faster than the supply function, this relationship has been quite stable through Western history: men worked because they had to; religious and social values (Protestant work ethic, in particular) encouraged them to do so; there was a sound reason for such a state of affairs as the satisfaction of known needs was nowhere in sight. At present, this relationship is no longer stable. The total output of goods and services in the developed nations has doubled since the mid-fifties; the doubling time, moreover, is shrinking fast. Even the tragic disparity between the developed and underdeveloped parts of the world cannot hide the fact that we are approaching, on a global scale, the point at which production of many commodities will have outpaced all possible demand, however manipulated. In several countries, Canada

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among them, this point is quite near. For some analysts (Bell, Trist, Emery), this is the sure sign of transition into a post-industrial society. Robert Theobald, drawing upon an analysis of energy supplies, use of computers, modern chemistry, and genetics paints a picture of a Brave New World that requires almost a traumatic change in man's outlook.

It is no intention of this paper to concentrate on economics; detailed studies offer all the necessary evidence of the tremendous power that we have finally harnessed for the purpose of producing all we need. It is rather the two unsolved problems of the relationships between production and employment and between production and distribution that should occupy us here.

The importance of the first one is enhanced by the fact that we have traditionally built our social security around employment. It was through having a job that a man acquired protection against accidents, poverty, ill health, or old age -- usually via a specific insurance scheme. Now this central pillar of our social security system is beginning to crumble. The notion of "full employment", so dear to the original builders of the Welfare State, is acquiring an air of unreality, of a never-to-be-fulfilled dream. The persistent unemployment of recent years is a result of our productive overcapacity, rather than of ineffective demand. In respect to automation, some would still wish to think that it can create new jobs as easily as it can replace old ones. It is not so, nor can it ever be. Automation can set up a limited number of specialized jobs -- but as long as higher produc-tivity remains the aim, its high investment cost must be offset by savings in manpower requirements. Consequently, a new type of unemployment is emerging: no longer of the seasonal sort, depending on a down-swing in the economic cycle, but a permanent one, not apt to be corrected by re-training or upgrading of skills. This category of permanent unemployables, of people unable to find a job for reasons both technological and personal, will undoubtedly increase in the seventies.

The social impact of such a trend is twofold: social security, as traditionally defined, is no longer effective. Social values as represented in the Protestant ethic and still taught in our schools are no longer fair or valid. The corrections necessary in this last area will be the more difficult ones, simply because cultural and social values evolve at a slower rate than technology, and the lag between the two is politically divisive and even explosive.

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There is, of course, the possibility of reshuffling the working time in a variety of ways to spread the diminishing number of jobs around: by shortening the working hours, by earlier retirement, longer vacations, etc. Such a solution is the more obvious one, though its implementation will be questioned on the grounds of economic (rentability) validity? rationality? It can be expected that experiments will be carried out on these lines in the coming years, meeting the resistance of those who do have the jobs-to-be-shared (fearing loss of income) and involving a degree of state intervention that the Canadian business community would find rather unpalatable. The latter will persist in worshipping the gods of productivity and economic growth -- and, as long as Canadian business remains locked in the turbulent field of fierce international competition, it will have to do so if it wishes to survive.

The implications for leisure may look disconcerting, at first. As a by-product of solving the production-employment problem, those who are most free for leisure are indeed the unemployable ones, the least prepared for it, the most deprived in terms of education, money and opportunities the most ostracized for their inexplicable inability to play an economically useful role. To be sure, many of the self-employed, the professionals, and those holding jobs will also have more time for leisure. Yet, it is somewhat doubtful that they will make much better use of it than they do now, as persistent inflation will force them to seek additional sources of income; moreover, it will initially appear incomprehensible to them that unemployables become privileged recipients of special leisure programmes. The key to the problem is, once more, in a change in values, attitudes and style of living.

This change will be accelerated because of a two-pronged pressure steadily building up over the 1970s. On one hand, education will become more and more dissociated from the market place, simply because the latter will be increasingly unable to absorb the growing numbers of educated people. On the other hand, the spectre of a destructive social upheaval will push the working, ruling but dying-out meritocracy into providing leisure programmes for the jobless as a means of maintaining a semblance of social peace. Projects similar to the 1971 Opportunities for Youth will multiply as awareness increases that it is better to occupy the leisure of those who might otherwise be tempted into violence rooted in confusion and despair.

It is reasonable to expect that one solution will be tried in the production employment dilemma: the guaranteed annual income. Its desirability and 'inevitable arrival' have been heralded for several years. Leaving aside consideration of the unpredictably fluctuating cost of such a scheme, the guaranteed annual income is still too closely linked to the traditional concept of employment. It comes into being when the latter becomes an insufficient provider; it disappears when the fruits of a job make it unnecessary. In short, this is still 'welfare' philosophy made up for computers and an efficient tax office. Its effects, misrepresented as a polarization between those who work and those who cannot or will not work, will fan political controversy for years to come.

In the production-distribution perspective which more and more people will see and try to implement, we move beyond welfare into a situation where, the productive overcapacity being properly understood, we tackle the question of sharing the net national product in a different way. The principle of such a sharing is well known: from each according to his capacity, to each according to his needs -- and goes back, in fact, centuries before Marx. How does one measure 'capacity'? How does one assess 'needs'? Thanks to Maslow, on whose pyramid of needs Dr. Farina commented at the last Conference, we now possess a greater insight into their nature; the problem, then, is an operational one, with the society assuming responsibility for the satisfaction of the basic needs of its members, as it is already doing, however clumsily, and for evolving institutions and programmes that enhance the opportunities for fulfilling the higher sets of needs.

As for 'capacity', most of its manifestations are demonstrable and, from the societal point of view, of varying economic and social usefulness. The problem here is to broaden the scope of social usefulness and to create programmes of services that embody such an enlarged definition. Once more, too, society starts from a different point of departure: that all its members have a minimum 'capacity' and that it is the society's responsibility to make use of it and reward it. Instead of paying people for doing nothing, it would pay for whatever they have to contribute. The critical point in such an approach to the distribution of the national product is to use the productive overcapacity in such a way that savings realized through greater productivity are no longer channelled exclusively into new expansion, dividends or higher wages, but also into programmes and projects that make marketable those capacities that presently have no, or little, economic value.

We may be closer to such a rethinking of our economic life than many people realize. Over the years and in a piecemeal fashion we have already removed many goods and services from the self-regulatory marketplace by recognizing their social function (some analysts call them 'social utilities'): education, health, social and welfare services, parts of recreation, sports and cultural activities. Public housing is another example. In the 1970s we may anticipate further expansion, including transportation. The point, however, is that much more -- particularly in the area of leisure activities -- could be offered, once these new contributions to the 'quality of life' are economically and socially rewarded. By gradually complementing the cult of economic growth with programmes of social and cultural growth we are, in fact, moving in a direction that will necessarily require a different use of our national product and a different way of both measuring and distributing it.

Another trend will require such a new direction. In our national economy the rates of economic growth tend to become more independent of the classical factors of production. Economic growth is no longer determined exclusively by the discovery of new natural resources, by increases in the supply of capital and of labour, but rather by two relatively new factors: the capability for organization and for technological innovation. Each of these two factors reinforces the other. The specialization and perfecting of formal organizations has been the mainspring of modern technological revolution. That revolution, in turn, has made increasingly efficient organizations necessary. In this way, the organizational aspects acquire a strategic importance in modern life.

As the huge corporations, the mushrooming government bureaucracies, and the fast-growing educational systems continue to expand in the 1970s, the pressure on rethinking our organizational philosophies will undoubtedly increase. On one hand, there is irony in the fact that as the Weberian model (specialization, rank, merit, criteria for promotion, impersonal performance of duties under clearly defined abstract rules) has spread in the Western World, bureaucracy has become more and more a popular symbol for inefficiency and inhumanity. "Parkinson's Law" and the "Peter Principle" offer an analysis of this, however light-hearted, is nevertheless penetrating. On the other hand, the rejection by today's youth of established institutions, whether government, university, or church, is an expression of a deep and growing malaise.

Our political, economic and social institutions will, therefore, come under attack on two counts: first, because their very size and complexity limit our freedom of action and consistently tend to stereotyping, labelling, and regimentation; second, because they evolve too slowly and, in most cases, represent costly obstacles to adaptive change.

In his own forecast, Bennis identifies the following changes in our organizational life that he anticipates in the future:

The three main features of the environment will be interdependence rather than competition, turbulence rather than stability, and large rather than small enterprises.

People will be more intellectually committed to their jobs and will probably require more involvement, participation, and autonomy in their work.

Participants will shift from job to job, even from employer to employer with much less fuss . . . .

People will be differentiated not vertically according to rank and role but flexibly according to skill and professional training. They will be organized around problems-to-be-solved.

Adaptive, temporary systems of diverse specialists, solving problems, linked together by co-ordinating and task-evaluative specialists, in organic flux, will gradually replace bureaucracy as we know it.

Learning how to live with anbiguity and to be self-directing will be the task of education and the goal of maturity.

The implications of such a picture are quite clear: Canadians will be more occupationally mobile than ever; will have to develop greater skills in human interaction in order to fit more effectively into short-term, temporary task groups, will put self-fulfillment over job security and, in the process, will be enabled to build into their careers more

frequent 'islands of leisure' where their professional and emotional energies and qualifications will be recharged for the next task. In fact, for some the dichotomy between work and leisure will become rather artificial.

To be prepared for such a new life style, a profound transformation will have to take place in our educational system. Formal schooling would then lose its preponderance in favour of informal, flexible educational programmes, based on the new teaching technology and spreading over an entire lifetime. This continuing, adaptable and varied education would also break down the perverse identification of 'education' with 'schooling' that has prevailed in the industrial era when schools multiplied to satisfy a presumably insatiable job market. The social impact of such a system (in which most people were indoctrinated in the belief that schools had a monopoly on preparation for life) was and still is quite destructive: in a country where schooling becomes a new form of religion it is not surprising that it accentuates social stratification and makes the exercise of many 'capacities' impossible because of the prevalent obsession with degrees, diplomas, and professional preparation. In short, in the 1970s we should see the twilight of schooling-as-religion and stress more the elusive ideal of lifelong education.

While some of these trends are somewhat beclouded by misunderstandings about their ultimate meaning, essentially because their interpretation requires a framework of values that is still absent, other trends can be perceived with greater sharpness. Their impact, so to say, is no longer the question. What is seen as the problem is their control. Among these, the following are likely to be salient in the 1970s.

The cycle of invention-exploitation-diffusion, considerably shortened over the last twenty years, will not be accepted blindly on trust. It will no longer be sufficient to say: it can be done--therefore, let us do it. In fact, all products will come under increased scrutiny as to their impact on the environment, on the consumer, and, hopefully, as to their raison d'être. In each of these areas, the thrust will be towards responsibility and social accountability. Ecologists and consumer protectionists will become a much more powerful public force.

The accompanying result of such a thrust will also be what might be called psychologization of production: a new and careful attention to be paid to what certain goods and services do to our mental health. As some of the most modern industries can already be conceived of as 'selling an experience', all products will increasingly be questioned as to their psychic component. More specifically, this means that indignities that still persevere in our delivery of services, particularly to the poor or to minority groups, will be less tolerated; products and ways of merchandizing them that violate that same dignity will also be gradually transformed. Advertising, quite obviously, will have to rediscover the meaning of 'information' and free itself of the aberrations of propaganda.

Nowhere will these considerations acquire greater signifi-cance than in the area of communications. Through the massive spread of a technology that facilitates instant information that offers the possibility of fast consultation among groups or regions that existed in relative ignorance and isolation, provides immediate feedback to innovators or decision-makers, that creates an effective network for any type of collective undertaking, and that permits projection of various options for various futures, communications will point out the need for new social values and new 'rules of the game' in our society. Precisely because communications can be used to foster purposes good or bad an can be monopolized or distorted, their increased social and political importance will lead to additional attempts at regulating them for the public benefit. Their role as a definer and diffuser of life styles, in continuing education, and in speeding up the processes of clarifying political alternatives will make them a force that will surely pre-occupy social philosophers and planners as much as their techno-logical and commercial potential presently preoccupies our engi-neers and businessmen. And so it should be, as, otherwise, what communications might gain in technique, they would most likely lose in credibility and social impact.

One trend that has been with us since the beginning of Confederation and that has created the Canada we know at present will likely have run its course, or, at least, will start being checked and counterbalanced. Urbanization, that companion of the Industrial Revolution, will have brought an overwhelming majority of Canadians into the cities, and will pose, even more dramatically, the question: What is our quality of life? What should it be? Traffic congestion, air and noise pollution, dehumanizing density of population, impossibility of providing

adequate services, the ugliness of so many of our buildings, all of these will be accepted as greater challenges than ever before. It will become quite apparent that partial solutions are no longer sufficient, that, in fact, sectorial improvements do not solve any of the modern city's problems. Hence, comprehensive attacks will be launched in the hope of transforming the growth of the metropolis, possibly of encouraging new satellite cities instead of suburbs.

The message of 'ekistics' (science of human settlements) will be listened to with greater attention as the case for linking uncontrolled urban growth to alienation, crime and anarchy becomes more convincing. In particular, the distribution of human beings in relation to space will receive priority. Empirical studies on the effects of density on human behaviour point out already that there is a limit beyond which a healthy society becomes a sick one. Moreover, the matter is not simply one of deteriorating relationships among men and women but also one of the impact of density on total environment. On both accounts we have reached a crisis situation and the seventies will no longer be able to evade the issue. Yet, to tackle it successfully will require a major redefinition of our use of space, of the economics of home construction, of municipal services, and of alternative modes of transportation. Quite obviously, little of this could be accomplished without increased governmental intervention and regulation.

Now we are on the thinnest ice in our discussion. "Increased governmental intervention and regulation" is, indeed, the key to the whole matter. Will our governments be able to master the present trends, to provide leadership in weaving them into a development-oriented pattern? If not the unparalleled sense of powerlessness among Canadian people will continue to grow, the alienation of our youth will spread even faster, and the whole fabric of our society will inevitably deteriorate.

One part of this huge challenge is best understood in the perspective of constitutional reform. The British North America Act was designed for an agrarian society with an elite electorate; now, Canada is a highly industrial, urbanized and interdependent polity of ethnic groups in which the electorate, though fully enfranchised, is paradoxically less able to influence government policies and bureaucracies. The Act was a compromise among the founding provinces whose essence was

expressed in a Newtonian model of separation of powers, jurisdictions, and checks and balances; now, the reality of Canadian society resembles much more a complex system of organic and symbiotic processes, far removed from the Newtonian mechanics. In 1867, French Canada saw the Act as a measure of protection and a channel for growth; presently, more and more French Canadians see it in exactly opposite terms. The Act insists on the rule of Parliament within the frame of a representative domocracy; presently, the fashion is for direct participation on as many levels as possible. These contradictions are likely to lead in the 1970s to a level of frustration that may well make Canada's very survival dependent on the ability of its politicians to produce a modern, more dynamic constitution. For years now we have lived not only in increasing uncertainty about Canada's future but also under conditions of a widening gap between what the 1867 Act says and what the actual reality of our political life is. This divorce between the law and the fact can easily lead to chaos and anarchy and the faster so as more Canadians lose confidence in their country's raison d'être, its purpose and mission in the world.

Another part of the problem facing our governments will be the implementation of the ideal of a 'participatory democracy'. The desirability of a trend towards greater involvement of citizens in the business of government is no longer debated. The attempts at making such an involvement feasible and effective are, however, ambiguous at best. On one hand, there is the naive assumption that if enough people who know little or nothing about a problem could be coached into expressing their opinion, a wise national policy would automatically follow. On the other hand, there is the irresistible urge of our senior governments to appoint task forces, study groups, and royal commissions as a means of creating the illusion of actually doing something. While knowledge, information and expertise tend to be monopolized by governments, the public instinctively refuses to be manipulated. The probability of important segments of the population losing their patience and devising more intense participation techniques to achieve their goals is great indeed for the 1970s.

The problem, of course, is an old one. What is new is the technological and social environment--and the degree of indignation that flares up, particularly among youth and

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minority groups, once they realize that their self-determination may be actually shrinking. The yearning is for a society in which the scale of life permits relevant personal action. The awareness grows that computers, educational systems, or a fair distribution of goods and services are simply instruments which must be guided by a vision of a new society -- a society whose value will be determined by the caliber of its people, their sense of justice and honesty, their appreciation of beauty, their willingness to care for each other, the excellence of their thoughts and goals.

If this trend, already more present than many suspect, becomes truly universal, it will drive more and more people in the 1970s into a variety of social and political actions, starting at the local level, in the cities and at the universities. The very concept of Canadian development will most likely come under massive attack. Its traditional definitions in terms of growth, industrialization, urbanization, maximization and even optimization will no longer serve. People will want to define development normatively: how policies provide an opportunity for fully human lives for everyone. The new benchmarks will be workable ethical tests against which can be measured the degree to which various developmental plans enhance or dilute human freedom, happiness, man's mastery over his destiny, the quality of his personal and social relations. In short, people will become aware that development is too important to be left to governments or experts alone, because it is so closely related to a society's philosophy of what the desirable life and the ideal civilization should be.

Were this assumption to be proved correct, and I have little doubt that, in the 1970s, we shall at least move much faster in the indicated general direction, then all levels of our governments would have two options in regard to their intervention in and regulation of our lives. The first traditional one would be to continue gravitating towards an exclusive monopoly on developmental activities, under the pretext that a government is, after all, a supreme expression of the collective national will -- and centralized planning and control would be the ultimate consequences of such a concept. The chosen instruments, however streamlined, would be even more frequent commissions and task forces and steadily growing bureaucracies. Though the probability of reaching Orwell's 1984 within the next ten years is somewhat remote, we would nevertheless get much closer to it than we are today and than many pessimistic thinkers among us suspect.

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The alternative to this rule of professional politicians and experts constitutes the second option, much more difficult to describe as a trend. In part, it would call for policies maximizing conditions favourable to the emergence of strong voluntary associations, independent leadership, and community competence. It would also use indicative instead of prescriptive planning, and government agencies would be engaged in developing permissive guidelines rather than binding regulations. Development would be seen as the business of everyone -- of individuals, families, groups, communities, both territorial and functional. Therefore, it would be pluralistic, and participation in it would take place not because it was centrally decreed but because people acknowledged it as a necessary and constructive way of achieving their own aspirations.

For the governments themselves, such a change in philosophy would require the abondonment of a few pre-industrial premises. Instead of repeating that the popular will does 'percolate' upwards every four years at election time, they would have to heed, as more significant indicators of their success or failure, the sharp and immediate reactions of organized citizen groups on a vast variety of issues. Moreover, they would have to be ready to negotiate more frequently the terms of participation in planning and decision-making, thus permitting the aims and objectives to be defined and reviewed jointly with the population groups that are to be affected.

Governments would also have to learn to live with innovations and creative experiments that might produce temporary contradictions within overall policies -- and, what is even more revolutionary, be ready to finance them. The feeling of self-fulfillment, self-direction, of purpose and meaning in life would all be worth the price of 'creative anarchy' that might, in fact, become the more or less permanent state of our society. The heart of the matter is not to take power away from the governments and implement the slogan 'power to the people' but, in a much deeper way to redirect the use of governments' power in such a manner that our mutual relations, our life styles, our work and our creative opportunities are all facilitated, enhanced, and continually strengthened. A free society does not use power blocks as its building stones, because in doing so it risks erecting a jail or a correction institution; rather, it aims at a type or organization in which considerations of power play the least important role.

Such a transformation in the very nature of Canadian governments would also toll the bell for our present welfare state and replace it with the still vague form of a service state: dependency, with its concomitants of non-involvement and alienation, would decrease and a pluralist, free society gradually evolve. The term 'government intervention and regulation' would then acquire a new meaning -- one of enabling measures, facilitating the implementation of plans and the achievement of goals that have been arrived at in a variety of ways, often independently of traditional political processes and structures.

These, then, are the two options open to our society for governing itself in the 1970s. The likely trend may very well be a zigzag one, with ups and downs at the different levels - more progressive, perhaps, at the federal and some provincial levels than at the municipal. As long as the question, What is the right size of a social unit for effectively solving a specific kind of problem?, remains by and large unanswered (mostly because a modern answer is prejudged by our obsolete and reactionary institutions), there is little hope that a clear and strong trend will succeed in surging up from the present confusion.

Finally, the trend whose importance may easily overshadow all the others in the 1970s will most likely be the growth of 'relevant uncertainty' (Trist) about our society's purpose and direction. The tensions and stresses accompanying the ac-celerated rate of change will not be easy on any one of us. Many institutions and many people will attempt to influence events in new, possibly less tolerant, ways. Many will deplore the paucity of guidance, the inadequacy of old ideals, old structures, old values. The gap between information, collection and analysis of pertinent data will widen as our traditional concepts and models become increasingly unable to accommodate the new, confusing, often paradoxical, evidence. In such a situation, the understanding and comprehensive interpretation of options available within the developmental process are of overwhelming importance. Even if economists remember that their discipline started as an offspring of moral philosophy, if sociologists go back to the original vision of Comte, and if political scientists reread their Aristotle and Plato, their answers will not necessarily guide us into one of the many Utopias presently achievable. The suggestion that some interdisciplinary mix may offer a greater promise will surely

be put forward in many models. And it may, indeed, enhance
our understanding; it may, in fact, better identify many mani-
festations of the major trends, with hope of a modicum of co-
ordinated action planning.

Yet, the drift will not be brought under control and the
uncertainty will not diminish unless we develop new concepts
for man and his environment and the relation of both. Man,
as a thinking being, relates to his environment both in his
mind and in his presence. Hence, there are two broad problem
areas: the one of mental congruence and the one of existential
congruence. To bring these two together, to understand better
the interactions and interdependence involved, to define the
cost-benefit interplay, the production-distribution options,
and the developmental opportunities in a fast changing situation
-- and to reaffirm and secure the dominion of Man in the
process -- this is the challenge. Social, behavioural,
physical and biological sciences all have some elements to
offer. But so also has philosophy, particularly ethics and
esthetics. To strive after a consistent whole -- call it,
perhaps, social ecology -- means to seek the knowledge and
the wisdom upon which the shape of societal trends in the
1970s will ultimately depend.

SOCIAL TRENDS IN THE '70's

COMMENTARY

by

Don Toppin

Moment of Choice

For the first time since the dawn of man, all the world
is being joined together by the machine. Enough resources can
be created to provide food, shelter, clothing and education
for every inhabitant of the Globe. War, violence, poverty,
pollution and overpopulation are unnecessary. A "leisure
society" with security and self-fulfilment can be available
to everyone.

Yet computerized studies of present trends indicate the
exact opposite!

However, concepts and trends are rapidly changing. A
world-wide revolution is underway which is, hopefully, non-
violent. Our task is to become aware, to understand, and to
participate in the creation of a truly democratic process -
a truly "Just Society". To ignore or to resist is to destroy.
It's clearly self-destruction or self-fulfilment.

This is THE moment of choice! It is unlike all other
"moments"! Because of the rapidity of change, this "moment"
is unique! The choices we make, or fail to make, will help
to constitute the nature of the future for all mankind.

Canada as a Model

With her rich untapped resources, Canada has the potential
of becoming a model for less fortunate segments of the world.
No country is more favoured in her relationships with other

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countries. Within a mixed economy of state and private enter-
prise is the possibility of combining the best from many
cultures and idealogies. If the ancient cycles of nationalism,
militarism and imperialism are ending, Canadians may share a
new pride in a national identity which will be respected
universally for something constructively unique. This pride
can develop through working together to create a people-
centred "leisure" society which is worthy of duplication
anywhere.

Not Without Work

Leisure in this context does not mean the absence of
work. As a matter of fact, a great deal of work will be
involved and anyone who can work should engage in meaningful
work until such time as work and leisure become indistinguishable.
But from this work will come an equitable supply of leisure for
everyone. Even those who have been forced to endure "leisure"
may now gain entry to society and begin to rebuild and enjoy it.
Possibly the hardest work will be to cast away old concepts
which are no longer relevant in an age of global communication
and cybernation systems and consider new concepts such as
these:

1.   From the "Project on the Predicament of Man":

      (1)   The long-term prospects of our global society are
            poor at the moment, and the situation appears to
            be deteriorating.
      (2)   The only viable solutions to global problems will
            be those with a transnational perspective and a
            planning time horizon much greater than those
            currently exhibited by any state.
      (3)   Scientific attempts to identify the fundamental
            interactions which determine the rate and direction
            of global evolution, realistic assessments of our
            feasible options, and concerted efforts to achieve
            a more satisfactory global situation can lead to
            a substantial improvement over our current situation.

2.   From Alvin Toffler's "Future Shock":

      "The technology of tomorrow takes over endlessly repetitive
      tasks leaving for people only those functions that require
      judgement, interpersonal skills and imagination."

3.   <u>From Charles A. Reich's 'The Greening of America'</u>:

"There is a revolution coming. It will not be like the
revolutions of the past. It will originate with the indi-
vidual and with culture, and it will change the political
structure only as its final act. It will not require
violence to succeed, and it cannot be successfully
resisted by violence. This is the revolution of the new
generation."

4.   From Philip Nobile's "The Con III Controversy" by Rev.
<u>Andrew Greeley</u>:

"You may not need to choose. For, if youth culture
triumphs, the technological society will fall apart and
the country will become one vast commune. Those of us
who depend on others for our food, our clothes, our
housing, our medicine are not likely to stay alive very
long. But society will be redeemed. There will be no
more pollution. And the whole world will be very, very
green. There's nothing more green than a graveyard."

5.   From Intellectual Digest, Sept. '71, "The Greening and
<u>the Blueing</u>":

"Far from Greening, the alleged cultural revolution will
serve to strengthen the vitality of the technological
society against which it is directed. As the newly
greened sons of the affluent deny the power of work,
blue-collar youth quietly prepare to assume power within
the technocracy."

If it is difficult to figure out which of these state-
ments are right, it may be that all of them are right. It
may be a matter of looking at the same thing from different
perspectives. Those who understand will have plenty of work
to do in their own communities and will need the "leisure"
(and funds) in which to find and to do.

<u>Alternative Futures</u>

Although many permutations and combinations of alternate
futures have been suggested, they can broadly be classified
as essentially four:

1. <u>There is the Future of Non-Survival</u>. This is very real.
    It can come from war, starvation or even pollution.
    Serious systems analysts such as Jay Forrester at MIT
    are far from optimistic. All kinds of religious groups
    are predicting the end of the world. U.S.A. and Russia
    are still struggling for world supremacy and anything
    could happen.

2. <u>There is the Future of Technocracy</u> through the technocratic
    state or through groups of technocratic states combining
    for mutual advantage. The pattern is rapidly developing.
    Canada would either be forced into a bloc or fight to stay
    out. In either case, the future of Canada would be bleak.

3. <u>There is the Future of Meritocracy</u>, WHICH is a more
    humanistic technocracy, with a patchwork of aids and
    placebos not dissimilar to the present costly policies
    of baby bonuses, old age pensions, etc., and continuing
    conflicts between labor and management leading to higher
    per unit labor costs, more inflation and lower purchasing
    power. Yet, the evidence is considerable that some
    societies will continue moving in this direction in the
    ignorance that the law of supply and demand is no longer
    relevant. The framework exists and it's hard to change
    framework.

4. <u>There is the Future of a Person-Centred Society</u>. Within
    our framework, this cannot be considered a projection but
    only a forecast. If you are to believe Reich, the forecast
    will become real and it is best to be prepared with a
    synthesis which enables the creativity within the new
    culture to express itself in socially-beneficial ways.
    The computer and the entire industrial-educational-govern-
    mental complex could serve the needs and desires of all
    the people, as expressed through a participating democracy,
    eventually on a global basis. Even Charles Williams of
    the National Goals Research Staff of the U.S. Government
    admits that "this society is the only one which will in
    any way stand the test of the qualitative goals which
    society was formed to realize".

<u>Transformation - Not a Transition</u>

    Williams, who is far from being a spokesman for the New
Left, insists that we have got to make a transformation, not just
a transition and that "this will not be done primarily by
governments". It must be done by and through individuals and

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"it must be done wherever policies that are national in scope
are made, where the execution of national goals take place,
where the action really is, where the power is. Much of that
power is in the hands of the great corporations. (And I might
add unions, provincial and municipal governments). We must
create together if we are to create at all. This is the
commitment to which each of us must devote ourselves for the
development of the person-centred society that is within our
grasp".

        We are not moving ahead because, as Williams says, "we
believe no one can effect the change. No one can; everyone
can; some people think everyone must! As a matter of fact
unless big business and big labor place social needs and values
before bigger profits or bigger contracts, there may soon come
a day when there will be no profits to be distributed to either
shareholders or union members.

        On the other hand, with unrestricted cybernation for
humane purposes, more leisure through stabilized incomes can
produce new markets for new products. Moreover, as cybernetic
technologies are replacing mechanical technologies, we are
also building the capability to have the benefits of mass
production and customized production simultaneously ... and
at lower unit costs. This opens the very reasonable possibility
for a person-centred society. And a person-centred society
offers the potential for richer leisure which can lead to
self-fulfilment. It's difficult to find self-fulfilment
through leisure when you are worried about food and shelter.

Toward a Leisure Society

        In the words of the preacher "I have seen slaves on
horses, and princes walking on foot like slaves".

        One of the most paradoxical characteristics of the super-
industrial era is a new division of classes. No longer is the
struggle between the owners and the workers. The real owners
are usually either investors or taxpayers and both managers
and workers have common employers who are normally beyond
reach. Marx, with his rear-view mirror, would scarcely
recognize the current division which might be roughly
categorized under seven classes:

Group A - are the union members who have been mobilized by
their leaders to such an extent that they can, yet, demand
almost anything which is conceived. The cost is simply passed

on to the consumer who is probably a member of another union
which in turn has to go after higher increases to meet higher
costs. This group is probably the most powerful and enjoys
the most leisure. What is done with this leisure is another
question! Odds are that fear is so great that self-realization
is near-impossible.

Group B - are those who are providing essential goods and
services outside the framework of big unions: industrialists,
managers, doctors, garage operators, small business owners,
etc. Usually members of this group are so over-burdened by
day-by-day demands that they are "locked in" by a system that
offers little except money. The accumulation of money has
become contradictory to self-fulfilment.

Group C - are those who have "dropped out" of the money-
oriented society and are directly seeking their "thing".
These seem to be gaining majority and inspiring an increasing
number of older people to quit the "rat race". They seem to
be seeking new social values based on such things as loving,
learning and belonging. But they still must eat! They cannot
be overlooked.

Group D - are the disabled, aged and unemployed who have been
forced out of the mainstream of society even though, in some
cases, they have contributed more in income taxes than some
have ever earned. Under the right circumstances, and by
forfeiting pride, they can sometimes get help if they can find
their way through the bureaucratic machinery. Sometimes they
eat dog food until they die. Often, they are unequipped to
enjoy leisure even though they combine non-work time with
misery, in abundance. As one unemployed executive in his
fifties told me: "To have survived today is to have achieved".
Among these people are probable leaders for community programs,
if and when initiated.

Group E - are the small segment of concerned people who see the
picture rather clearly. If they are within an organization they
are increasingly creating programs of change - significant enough
to be valuable - insignificant enough to be safe. They are very
precious. To them leisure is attitude.

Group F - are those in authority who, too often, have reached
a point of the "Peter Principle" and have to fight for dear
life to hang on. They are the people who are holding society

back at every level. They are found in every institution and
have had more to do with creating the cultural revolution
than Marx, Lenin, and Marcuse wrapped together. They are
complacent and inwardly miserable, even at leisure.

Group G - are the "leaders of tomorrow". These are developing
more rapidly than most pessimists realize. They are found all
over the place. Young engineers, social scientists, teachers,
professors, system analysts, computer specialists, communication
experts, lawyers, personnel officers, financial wizards, chemists,
scientific agriculturalists, environmentalists, think-tankers,
architects, and ever so many more including the unidentified
whose generalized functions are so vast as to be incapable of
labeling. We see them at all kinds of interdisciplinarian
affairs. They understand both the creative use and enjoyment
of leisure.

Generalizations of this type are only generalizations.
In an age of transience, people can move from one group to
another rapidly. And small minorities can change society!

Minimal Transformation Guidelines

If there is to be a "just society", the new divisions
within that society must be recognized with equity.

This, then, is a suggested program for action. It is
recognized that our Host is responsible for Health & Welfare.
Obviously this Department has had the foresight and courage to
call this "Conference on Leisure". And surely this alone must
be evidence of a shift from a traditional policy of concentrating
on illness and handouts to a constructive policy of saving vast
sums of money through promoting health and welfare before curative
measures become necessary. However, this leadership will be
lost unless other bodies coordinate their actions for the
benefit of the Canadian people and as a model for the world.

Although most of these suggestions are not new, it is
emphasized that they are presented as "Minimal Transformation
Guidelines" at this time:

1.   Proceed with Cybernation: True, this will lead to
      unemployment for some. It will also create employment
      for others and will have the effect of reducing per
      unit labor costs for the benefit of consumers at home
      and abroad. Canada is badly lagging. Cooperation

between Governments, Industries & Unions is urgent. Temporary price and wage controls may become necessary until our per unit labor costs are competitive with other countries.

2. Encourage A 32-hour Workweek: 4 days - 8 hours each. The same plant and machinery could work around the clock. This would accelerate production and enable plants to get more value from their capital investment in equipment. Imaginative staggered scheduling would relieve traffic congestion - reduce commuting time - and provide many other benefits. Most of all, a 32-hour week would allow a repackaging of leisure time so that even the most boring of jobs might become bearable - even exciting. In contrast, according to a Norwegian study, rushing leisure into the traditional two-day weekend can be as injurious to health as 5 days of work.

3. Establish a Guaranteed Annual Income: A survey by Seneca College Social Research students in affluent North York (Metro Toronto) significantly revealed that everyone favoured a Guaranteed Annual Income in the event of unemployment because of disability or old age. Even this low unanimous minimum does not exist today. The Canadian Welfare Council and both opposition parties have committed themselves to recommendations much beyond these minimums. Guaranteed Annual Income is an important subject which requires study in depth before full implementation on a large-scale basis. However, as a starter, it is proposed that anyone who is unemployed or disabled receives immediate relief from the local Canada Manpower Office and continuing cheques from Ottawa for at least $100.00 per month per adult plus $50.00 for the first two children. The size of the cheques would be automatically adjusted by computer each month to reflect changes in the Consumer Index and the general economy. This could also lead to a general earlier retirement age and more opportunities for youth. Eventually everyone with a Social Security Card who does not have an income would receive one, even though the amount is so small that it can be handled within the present budget. As Gross National Product grows by 10% annually, as we have predicted, surely 2% can be used to bring the plan into line with that advocated by many thinkers.

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4.   Extend Canada Manpower Services: In addition to the
     Guaranteed Annual Income, anyone who can work, even for
     a few hours each week, should be able to get a job even
     at a low wage to supplement his income, with the Federal
     Government as the employer of last resort. There are so
     many necessary and profitable things to be done. This
     plan encourages initiation in contrast to existing plans.

5.   Subsidies for Leisure Learning: One of the problems of
     many with leisure is that they are ill-equipped to cope
     with it. A great deal of excellent material is available
     - but many people do not know and/or cannot afford. It
     is, therefore, proposed that the Federal Government
     reimburses, through local Canada Manpower Centres, any
     person of any age who spends money on "Leisure Learning"
     up to a total of $15.00 per month - no strings attached.

6.   Establish a National Leisure Council: This, of course,
     has already been proposed. My only suggestion is that
     the organization should begin at the grass roots in
     each community. Organized by professionals but made up
     of volunteers, the decimal plan could be used in the
     creation of local councils. Each group of Nine (excluding
     the professional) elects one to the next level - and so
     on - until you have a National Council which connects
     with people at all levels. This could be the beginning
     of a participating democracy. Ideally, the entire
     political system might some day operate on a similar
     basis but, at the moment, structures, precedents and
     vested interests make this dream impossible. Profession-
     als in each community could begin acting immediately
     as organizers and facilitators allowing leisure activities
     to develop strictly at the wishes of the participants.

7.   Establish a Central Communication System: Linking with
     the Council, feedforward and feedback would flow into the
     hands of everyone linked to the system. Time-to-time
     bulletins might include reports on leisure activities
     in other countries and, of course, in Canada. It could
     include scholarly papers, ideas-in-brief, interchanges
     with readers - a mouthpiece for anyone who has something
     to share. It could publish lists of courses, books and tapes
     of leisure learning, write-ups on events, suggestions for
     events and a host of tested transferable techniques for
     all ages.

Admittedly, these proposals are quite modest compared with many which have been otherwise suggested. However, they are all immediately realizable and could be rapidly introduced without dramatically changing the present structures. They would also serve as small steps toward a development of a people-centred society in Canada which could become a model for the world.

SOCIAL TRENDS IN THE '70's

COMMENTARY

by

Lloyd Axworthy

I am very wary of the future and of those who begin to deal in trends and developments. I have learned from experience that often those prescriptions for what is going to happen and the actions that follow are far more severe in their consequences and more damaging in their results than the initial problems. Thus we must treat this question of the future with a great deal of sensitivity.

Some points come to my mind:

1. I question whether all of us will become members of the leisure class of which we talk. For many people, leisure is not a problem! Survival is! This is an aspect of our society we should not forget.

2. It has become popular to readily dismiss many of the good old things like the Protestant Ethic and ideas of ownership and work, privacy and enterprise, that our forefathers developed. I am not sure we should throw them out so readily. When people talk of owning their own homes, they are expressing a very deep desire for a sense of security and equity and an ability to control some kind of environment of their own.

3. I am in favour of innovation and change! But how? Many of our attempts to engineer changes are both primitive and crude. I can name as one example a prominent public housing project - lauded on all sides when it was built in 1958 and now about 80% abandoned. When we talk about innovation we must tread very carefully.

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4.   People are prone to latch on to causes. Urbanization
      has now become fashionable but when we arrive at the
      situation where something creates an awareness by
      people, there is also the danger of a lemming approach -
      everyone scattering in all directions undertaking
      new developments and seeking new answers. We must
      be careful that we do not distort the situation or
      interfere with the natural forces that are at work.
      Another factor about urbanization is that it carries
      a basic danger in that we can use up all of our
      resources responding to it. We know that for every
      1000 persons who come into an urban area - X acres
      of land must be provided, X numbers of new policemen,
      X gallons of water, etc. The position we find
      ourselves in is that we shall become so immersed in
      the demands of expansion that most of our resourses
      will just perpetuate what is now is existence.

      Still another aspect of urbanization is that we
      really do not know what its consequences are on people.
      For instance, at present I am doing some work on the
      interior space of houses and how it affects people.
      It is frightening to find that our houses are probably
      less efficient than medieval caves in Spain in terms
      of the way they deal with problems of heat and vacant
      space for people.

      I don't think we have the institutional or professional
      means of coping with urbanization effectively nor have
      we acquired the means or developed the proper arrange-
      ments of power in relationship to society to really
      deal with it, and I say this despite my feelings that
      there are enough ideas floating around and enough
      bright people who could provide solutions.

5.   One point which was not emphasized enough is the fact
      of inequality in society because right now this is the
      most serious, negative result of what is taking place
      in our cities. We are developing a whole new series
      of class lines. If you earn $10,000.00, you can join
      the Squash Club, go to the lake in summer or ski in
      the winter. Below $10,000.00 you can watch television -
      and not much more. If we are setting up new areas
      in the cities with specialized entertainment and
      leisure-time activities, we can easily discriminate
      against the special needs of older people, the

handicapped and others who have no way of making
their needs felt. Part of the reason is that
they have no power and power is the ability to
organize or to command certain resources.

While it is good to talk in rhetorical terms about
dealing with the problems of leisure, the next
question is how to do it. The how of doing it is
getting people the power to be able to do it. I
think the only way that the vast multitude of needs
of people will be met is by giving them the means
and the capacity to compete equally in the arenas
with rules so they have some chance of acquiring
what they desire.

My shopping list of prescriptions would therefore include:

(a) Large amounts of money to support and develop
constituencies which will demand different services
and facilities for their leisure users. If you want
to change the system you have to create the muscle
and the power to compel the change. Our political
system reacts to demands and to pressure. Community
Action Programs may not produce direct results but
often they create an awareness, an ability to seek
out services.

(b) I wouldn't give money to the Jocks anymore for fancy
athletic complexes and I think we should declare a
moratorium on cultural centres. I think, instead,
that we have to get to all the people and give them
the technical resources and the advisory services
to enable them to know what to demand.

(c) The government has to realize that once these groups
are moving and have the technical personnel to help
them, they are going to come back asking for money
for the facilities and services they want.

(d) I believe neighbourhood government is one answer.
This is an institutional arrangement which takes
people into an arena where all, the poor, young,
elderly, handicapped can compete and they can
determine their resources.

(e) Communications is a new institutional arrangement which
we are just beginning to use effectively.

(f) There are all kinds of people who want recreation
    space and you are going to have to determine guidelines
    for it and you will have to start pressuring the
    politicians like you never have before.

I don't think trends are good or bad. It's how you shape
them and use them. While it may be good to talk about what
will happen thirty years from now, the future is being
decided today.

The only commitment I have at this point is that, firstly,
I want those trends to remain, or become, as democratic as
possible because that is the only way you satisfy the demands
of people in an equal way. Secondly, we must become as
thoughtful as possible. We must think about the future because,
after all, we are going to spend the rest of our lives there.

SOCIAL TRENDS IN THE '70's

COMMENTS-IN-BRIEF

BREGHA:

I am surprised that we would be so occupied with what is
going to happen in the near-future. Certainly this is important
but should we not try to liberate ourselves from a short-range
view? It is impossible to solve problems without long-range
objectives. We have a wide choice - there are innumerable trends.
I limited myself to a few points in the hope that they might
help us to see the "total view".

(1) The "rationality of technique" predominates in
    society at all levels - in government, industries,
    education, etc. - everywhere - more and more.
    Machines are almost becoming the masters of humans.
    Sooner or later most of us become victims. "Ration-
    ality of technique" does not guarantee wisdom.

(2) We have not solved the problem of the transition
    from an economy of scarcity to an economy of
    abundance which makes possible a just and equitable
    distribution of goods. There is a whole group of
    considerations including guaranteed annual income,
    etc.

(3) Government intervention is increasing because, it
    seems our economy can no longer function properly
    by self-regulation. This poses the question as to
    what "programming" will guarantee that our system
    will be participatory and, at the same time, produce
    desired results.

(4) We have not given sufficient thought to the increasing
    inter-dependance between human welfare and economic
    development. We can today utilize more and more of our
    resources for human welfare, especially in that area
    where leisure acts contribute more and more to the
    quality of life.

(5) Nothing is either inevitable or irreversible. The
    choice is wide-open. It is, therefore, important
    that groups like this meet with greater frequency to
    arrive at agreement on objectives for the future.

We must also think about the mechanisms for
planning and praticipation which will allow these
objectives to be translated at all levels of society
in such a way that they may become realities,
especially in local communities.

The intellectual ability of this group should create
some key concepts, find the mechanism of planning and
participating, and, in this connection, we must think of
involving other groups - corporations, unions, etc. - which
play an important part in determining the nature of the
future.

BELLEFLEUR:

I do not think we are tending towards an increase in the
"rationality of technique" because, at this same moment, there
is an increase in irrationality and even transrationality.

I also question if we are facing a period of excessive
production. Inflation is the result of excessive demand. To
solve problems, demand should, perhaps, be slowed down.

I do not think the priority of economic production (for
profits) has been replaced by human welfare. It seems that
industry is beginning to become interested in social questions
- but I doubt the purity of their motives.

BREGHA:

I am in agreement with your first and last points. As
to excessive demand, there are studies which show that we have
already entered an era of over-abundance where products may
be increased to such a level that, without any new industries,
the needs of the world could be overmet.

BELLEFLEUR:

We are faced with great "penury" and we wonder what kind
of death awaits us - pollution, thermo-nuclear accident,
exhaustion of natural resources, inflation, etc. We are
presented with a terrible life which you have not described.
You are very optimistic!

BREGHA:

I am an optimist! When I see a half-filled bottle, I see the half that is filled - not the half which is empty.

KAPLAN:

Planning is so basic and the conflict, or at least the differing emphasis, between the realist and the idealist goes far beyond leisure. I think the reason we must avoid confusion over long-range and short-range planning is that these terms are increasingly useless because:

(a) The immense rapidity of social change. Ten years from now is tomorrow.

(b) In a way that was never true before, we have increasing control over prophesies of life. In the social sciences, we have a vast amount of knowledge.

(c) The establishment of resources is a short-range kind of proposition - the establishment of goals, whether we want to put billions into the air, is a matter of priority and cannot be settled on a day-by-day basis.

I therefore feel that the point has been made and that short of planning for a plan, or a goal for the setting of goals, the Conference has expired.

AXWORTHY:

One can talk about goals - but they are already being set. Decisions are being made right now over which we have no control. Capital resources are shaping our goals i.e.: Harbour development plan in Toronto etc. As to the future, it will be determined by political action and I do not have a great deal of faith in our political system to plan in terms of the future. Most politicians find that their time is consumed in urgent current matters. Until people become aware of the type of future they want and start pressing for it through community action groups, conferences about planning for the future - and .25¢ - will get you a ride on the subway.

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MARIER:

It is a pseudo-problem! - the best way to project to
the long-term future is to begin an action completely involved
in the present. If I am sowing seeds, I think of nothing but
sowing seeds. We must act in the "dynamic present" - not a
present which is just a continuation of the past. Acting our
best in the "here and now" is the best way of assuring the
future. Transcendentality must be recognized.

McFARLAND:

There is need to create a participatory democracy. It
is suggested that associations could be helpful but associations
can also be immovable and bureaucratic. I like this type of
conference.

TYLER:

Pragmatism goes well with both realism and idealism.
Perhaps we should take a more eclectic position. Our problem
is to know what the alternatives are and then to know what we
must do in order to modify these. Certainly we should be aware
of the forces of the moment. The rationale for today's activities
should be well defined. If we decide that we want certain kinds
of services; the problem is to design deliveries. If we change
the nature of goals and services, we must change the delivery
agent. What is the right size of a political unit? What would
you say about the design of political institutions?

BREGHA:

It seems like such a simple question - yet it is so
basic. How does one establish a human scale with which everyone
will feel comfortable? This question must be asked about all
facets of life; education, architecture, social services,
participatory democracy, etc.

MARIER:

I speak of the fantastic explosion of studies concerning
the human sciences and things quite new by their development,
their significance and their widespread effect; things that take

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us beyond ordinary or conscious experience - a philosophy
emphasizing the intuitive and spiritual above the empirical.
This has nothing to do with traditional theology or instution-
alized religion. But one feels already an awareness of the
beyond.

DANSEREAU:

    I think we are beginning to recognize that one of the
intellectual trends is irrationality or transrationality. In
a way, to plan is to resist recognizing this tendency. This
poses the problem: how to plan the rational? This is difficult
to regulate as, in effect, irrationality is playing a greater
and greater role in our lives. This is at the same time a good
and a bad thing. Planning may be a negative reply to irration-
ality. I am not certain about this. One must recognize that
irrationality brings positive value to our lives and to ask
oneself what to do with them in the "here and now".

LAPLANTE:

    I react immediately to the remarks concerning the "here
and now", the present and the sowing of seeds. If the western
farmer had foreseen his wheat being stored in an elevator for
three years he might have sown something else - or nothing at
all. Planning also is an act of motion in our daily lives,
in the "here and now". It is possible for an abstract idea
to develop systematically but it is rare to see individuals who
act without plans as a hypothesis. May I suggest that there
is an ever-widening gap between individual plans, which sometimes
contradict their aspirations, deeds and motives, and collective
plans which are developed to intervene and take control of the
future. At the same time, there is an increasing uncertainty
about the future. There is therefore something ambiguous here.
I simply present the problem - I offer no solution.

    A weighty decision on such a question involves so much
conflict that I hope not to upset those who are optimists. I
am not a pessimist but I demand a consciousness of these
conflicts.

MARIER:

     I am sure the western farmers sowed with the idea of
earning money and they sowed in a manner to realize their
aspirations. I think this agitation regarding the propagation
of the future touching the dreams causes us to intervene
excessively in the present. Our western culture has placed
work above all - even above survival. We have the notion
of stockpiling by sacrificing everything today in order to
have a stockpile for tomorrow. I think here is the real
reason for our uneasiness. I think we must divorce ourselves
from the future. I think the future is in the act of wasting
our present. I think the future is like a peacock's tail -
with many choices to be made. Psychologically the problem
is poorly attacked in relation to the future because we attack
it in the present as if it were a question of life or death.
It is one question among others.

ABELL:

     Buckminster Fuller wrote "Utopia or Oblivion"; he is one
of the world's greatest futurists. Yet when I was visiting a
University in North Africa, I was surprised to learn that
Fuller had been there for six months applying his advanced
concepts to a primitive environment. Thinking of this seemed
to bring the discussion together for me. True, the world is
in a state of crisis. The future is now. We cannot ignore
either the future or day-to-day problems. Especially we
cannot ignore those who are not listened to because they are
not organized.

TOPPIN:

     This helps to resolve the dichotomy between those who
believe in the "here and now" and those who concentrate on
futurism. It is not a question of today or tomorrow! We must
consider today and tomorrow! The nature of the future will be
determined by the decisions which are made personally and
politically today.

AFFLECK:

     It seems there are still universal quests; mans quests
for meaning, selfhood, self-actualization, fellowship, community,
etc.

We are basically social beings. This conference could render a real service if it could define society at the neighbourhood level so that individuals may find fulfilment of their quests. Can we rationalize a model that would encourage organizations to think in terms of linking objectives? Or rather an inter-linking so that we can have autonomy at some levels but communication and coordination at all levels? How do we articulate the local level organizations, the Provincial organizations, the National organizations, so as to move in a direction? It seems to me that the process is the essence; details can be worked out.

KENYON:

The point has been mentioned that we must encourage more diversity which, if we follow it to its logical conclusion, means that we include or encourage a diversity of values which, in a sense, creates a paradox.

BREGHA:

I am much more concerned about aspects of the irrational and trans-rational.

My own interpretation is that values are a highly personal, highly individualistic attribute of the human person and should exist in as great a variety as possible. Yet for a society to function, there must be at least an elementary agreement on the sense of direction of that society.

AXWORTHY:

How do you take trends and develop goals out of them? We should take a look at the process which is going forward. We know without much fear of contradiction that in ten years there will be 12,000,000 people centred in the Metropolitan Toronto - Niagara Peninsula area. We also know that all the institutions that were used to cope with people are breaking down, they cannot handle such vast numbers. That is a trend and the kinds of goals I would propose are:

    (a)   Setting up mechanisms by which goals could be set in an urban society.

(b) Establishment of some kind of public control plan to ensure land protection. Otherwise there will come a day when there will be no land left.

(c) Since before long 60% to 70% of our population is going to be located in a few metropolitan areas, the rest of the population must be guaranteed equal rights in some way.

TYLER:

Value systems are highly personal! But it is equally true that the things that tie society together are long-term commitments!

SOCIAL TRENDS IN THE '70's

SUMMARY OF GROUP DISCUSSION REPORTS

Social Trends and Social Change

1. Priority should be given to futuristic research on the problems of unemployment, violence, population density, pollution, drop-outs, transportation.

2. Government should study the distribution of employment with a view to finding incentives for those who want to work.

3. The significance of diplomas should be re-evaluated - the fact ought to be recognized that the school is not the only educational way to employment.

4. The tern "leisure" must be clarified and included in the document.

5. Provincial conferences should be held on alternate years.

6. The N.F.B. has been contacted on the preparation of international films on Leisure.

7. The formation of a Recreation Ministry is favoured.

8. Those Universities offering degree programs could send observers to the Montmorency Conference and those working on Masters degrees could possibly write theses one some of the topics.

9. Recreation Administrators and Educators must give more thought to Regional areas and give them recreation services that are needed.

10. We support participatory democracy in the planning process, through educational groups and utilizing public media.

11. There is a need to identify the various value systems. The projections and trends determined by the futurists should be considered as possibilities and therefore serve as guidelines but not as final happenings.

12. There hasn't been much discussion on the impact
    of youth and consideration should be given to
    their aspirations and desires.

13. No real data to indicate in Canada to what degree
    alienation is increasing.

14. Cybernation - smaller amount of time spent in
    traditional work - more potential time for other
    activity. Most assumptions are undocumented in
    this area - probably need more hard data in Canada
    related to trends in cybernation.

15. Data Problems - although much data exists there
    are problems of the form and use of data. Tend
    to be inundated with unusable data.

16. Opportunities for youth, unemployed, executives,
    elderly - explore possibility of continuing this
    creative kind of funding to creative people who
    otherwise are not employed - however need to work
    hard on the linkages to the community - co-
    operation so that on-going benefits can be realized
    in the community.

17. Guaranteed Annual Income - Certainly a need for
    better approaches to meet economic needs and do
    away with the welfare syndrome and its demeaning
    experience. Guaranteed annual income should be
    studied and tested.

18. That the Council of Europe might be a model for
    Canada when considering the schools and the (B.N.A.
    Act) Constitution. Inasmuch as the Council may
    only let ideas be the source of action, excluding
    mandatory legislative powers.

19. The purposes of a goal, or goals, must be permissive
    and at the same time directed towards a comprehensive,
    coherent and integrated system of public involvement
    and direction.

20. Technical and quantity of knowledge is beyond the
    scope or power of present thinking to promote, etc.,
    (therefore, we have major social gaps being developed).

21. The increase of leisure hours amplifies the inability of mankind to cope with this uncommitted time.

22. It is likely politically advantageous to avoid the constituent problems created by leisure and lack of total lifetime education programs.

23. It is economical to develop continuing education for all.

24. Change is now upon us and the unintended consequences could create disorderly changes unless they are foreseen and unless reformation procedes revolution.

25. The need to draw the political system and leaders into the process of change is not fully appreciated, but is needed.

26. The old virtues i.e. - work - ethic, privacy, etc., must not be merely cast aside for change.

27. Seeking of diversity is an essential characteristic of men including leisure pursuits.

28. Involvement and participation begin on an intra-individual basis in response to internal or external stimuli.

29. Current technology permits extraordinary flexibility of response, and rapid development of facilities.

30. Technology also permits rapid change and modification of facilities.

31. Physical and natural resources vary greatly in their ability to withstand use; in some cases they are recyclable and re-usable; in other cases they can withstand only limited impact and cannot be restored except over long periods of time.

32. If we do accept the trend of participatory democracy, how do we employ it and what techniques do we use? If it is indeed a trend to be accepted, what are its implications? In this case, we need participation and we must employ all means at our disposal.

PART TWO

Environmental Goals for the '70's

GUIDELINES TO RECREATION RESOURCE GOALS

by

Professor J.R. Wright

What is the optimum environment? What should be our
goals in seeking the optimum environment? Having been assigned
the task of presenting a paper on "Goals for the Environment
in the '70's", I have become increasingly apprehensive on the
approach to such a presentation, since at this point in time
neither environment, nor optimum, have been clearly defined,
and the mere mention of goals brings to mind altrustic
'motherhood' statements that provide little, if any, assistance
to the solution of planning problems. On this questionable
foundation, let us leap to battle and attempt to provide some
meaning to this dilemma! (You will note I did not say provide
the answers to this dilemma.)

Environment can be defined in physiological, psycholog-
ical and sociological terms as well as in biological and physi-
cal terms. The latter has been selected for purposes of this
paper, accepting the basic definition of environment being the
whole complex of climatic, edaphic and biotic factors that act
upon an ecological community and ultimately determine its form
and survival (Webster). Further refinement has been deemed
necessary to allow any purposeful discussion of the bio-physical
environment (including all renewable and non-renewable resources).

Turning to the original question raised in this paper
Iltis et al. provide a basis for an answer to what is the
optimum environment. "We believe that this optimum must be
one in which the human animal can have maximum contact with the
diverse properties of the natural environment to which he is
innately adopted, and one in which at the same time his learned

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adaptations and social conventions permit the continuance of
our highly complex civilization. All the evidence available
from studies in evolution, medicine, psychology, sociology and
anthropology indicates that the optimum environment is a
compromise between these extremes.[1]

For purposes of this paper, the physical environment
will be discussed principally as bio-physical recreation re-
sources, which includes all natural (renewable and non-
renewable resources) and/or man made resources that provide
leisure opportunities. Human resources, while recognized are
not included in this definition.

This paper, outlines the current recreation resource
problems, provides a background to environmental issues,
discusses goal formulation as a phase in the planning process,
and finally provides a guideline for recreation resource goals
and objectives. The paper provides a means to goal formulation,
but does not provide specific goals per se.

While the major emphasis is on bio-physical recreation
resources, the discussion, of necessity, is intrinsically
linked to the total environment, as the recreation resource
base is but one component of the organic whole.

Current Problems

Our point of departure begins with Professor Pearson's
position paper given at Montmorency conference in 1969, in
which he presented evidence to indicate the existing and
projected shortages of open space for an urbanizing Canada.

The pressures on land, especially within the urban
milieu but also on the rural landscape is tied directly to
the misuse and abuse of the physical environment. Concern
by general public to the various forms of pollution; includ-
ing noise and visual pollution, are symptomatic of the
mismanagement of the environment.

The shortage of adequate parks and recreation resources
within the urban context continues as a serious concern to most
urban municipalities. The planner lacks an adequate method-
ology to justify the acquisition, preservation and retention
of recreation areas in the face of the pressures from the
diverse urban forces seeking and competing for open space.
The highest and best use for land is tied to economics, not
to the intangible values of 'space for the sake of space'.

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While the pressures for land in the rural areas is of a different character, extensive lands of the highest recreation feasibility are in ever increasing demand. Probably the best indicator is the tremendous increase shown in all forms of outdoor recreation in the past five years, along with the great increases in attendance at national and provincial parks. The most serious consequence of such pressures, is one of the deteriorating quality, expressed in both the physical and social carrying capacity of the various recreation sites. As the result of ever increasing use of a natural area, one of the most popular canoe-tripping routes in Algonquin Park in Ontario is now referred to as 'The Highway'. Further increases in use of day-use recreation areas within an hour's drive from major urban areas continues, with an obvious deleterious effect on the intensively utilized landscape.

Canadians tend to consider the ubiquitous northern tundra as providing all the answers to future development problems, and generally remain apathetic, lethargic and unconcerned to the very real and existing conditions of the urbanizing landscape.

Preceding articulation of recreation resource goals, it would appear that there is a need for a general consensus on the underlying philosophy upon which to formulate such goals and objectives. There appears to be much validity in a wider circulation and further discussion and acceptance of the Montmorency conceptual stance by those concerned with the broad field of recreation.

I am convinced that at the administrative level much of the frustration, lack of direction, and inability to secure adequate tax dollars for recreation programs and physical development is linked directly to a serious lack of understanding and conviction of the role and function of leisure and recreation in a philosophic sense. Indeed, the degree of professionalism displayed by those engaged in the provision and management of recreation resources, can be considered in direct proportion to their philosophic beliefs and convictions. With no firm philosophic stance, is there any wonder 'goaless' administrative units operate by adaptive and ameliorating means (neither type concerned with goals and objectives).

Another problem area is one that might be aptly called the 'Jurisdictional Hang-Up'. Underlying the lack of communication and cooperation between the federal government and the province is the authority granted under the British North America Act granting control of all natural resources to the provinces. The recent announcement of a new National Park in Ontario, the first in 41 years represents years of frustration and negotiation. The guarding of vested interests, the placing of provincial objectives above those of the nation are exemplified in such negotiations. Much of the discussion on park 'systems planning' is merely of academic lip-service under such stringent legalistic binds. At the local level, provincial legislation has tended to promote the schism between 'parks' and 'recreation', resulting in a perpetuation of the differences, rather than an acceptance of the similarities existing between program, services, planning and development. It has been despite, rather than because of legislation, that a general acceptance of the concept that recreation programs, areas and facility planning and management are intrinsically linked, has been generally accepted.

With the move to larger units of local government in many provinces, the role of the recreation and park agency must shift and be re-oriented. Little attention has been given to the day-user and outdoor recreation by local government within regional context. The need to consider indigenous landscape development in extensive terms has not been a responsibility of local governmental recreation planners. The activity patterns of the day-users indicate a need for recreation opportunities that offer less organized and non-structured participation in a resource-oriented setting.

Research is necessary to determine the perception and the 'hallowed' ten acres of park land per thousand population criterion, forgetting that this standard was literally picked from the air by Perry over 40 years ago[2].

The planning legislation of the various provinces differs in their provision for local recreational land, being 5% or 10%, to no allocation required. There is little reason for change in such acts unless the need for a differing percentage can be documented as a more valid park allocation.

Recent public concern expressed at the National Parks public hearing on the Banff Park controversy is indicative of the changing attitudes to the natural environment and to the concept of wilderness. De Grazia[3] has recently stated that 'nature-love' must be considered one of the major new recreation activities of people.

There is an ever growing concern as to resource quality and not quantity. As Ayers Brinser, at the University of Michigan puts it, "the ultimate purpose should be to consider the alternatives in terms of the quality of life that will result rather than in thinking in terms of enhancing the quality of the resources themselves"[4]. Such concern is manifest in current book titles such as Killer Smog, Purity and Danger, Challenge for Survival, Can Man Survive, as a few examples of a recent plethora of publications that are riding the crest of the so-called environmental crisis. One Toronto newspaper carries a popular daily column "The Urban Survival Series".

These are only a few of the recreation resource environmental concerns facing Canadian society[5]. Hopefully, we have passed the 'voice in the wilderness' stage, and are well into the 'talking stage' of environmental concerns. If and when the third and essential stage of 'action' is reached, remains to be seen.

The environmental concern in North America received serious public attention in the early '60's with the popular acceptance of texts such as The Quite Crisis (Udall), Silent Spring (Carson), and The Death and Life of Great American Cities (Jacobs). These authors can be credited with placing the environmental issue squarely before the public, in terms that were clearly comprehensible.

In order to understand the dichotomy between environmental integrity and the continuing obsession with production and consumption, it is important to review very briefly some of the major historical events and thinking that have shaped our present attitudes to resources and the environment, and some of the problems relating to goal formulation.

Background to Environmental Issues

Traditionally, Western man has exhibited an arrogance towards nature. The attitudes and action of man, armed with technical devices, refute the reality that man is part of nature, and not above nature. The early Greek and Roman philosophers were aware of man's relationship to nature and attempted to determine how the elements of nature could be preserved. Empedocles about 440 B.C., was the first of the early philosophers to conceive the harmony and unity of nature in the four recognized elements being fire, air, water and earth. His theory consisted of positive and negative forces which juxtapose our modern day concern for the conservation of natural resources.

As White states, "Despite Copernicus, all the cosmos rotates around our little globe. Despite Darwin, we are not, in our hearts, part of the natural process. We are superior to nature, contemptuous of it, willing to use it for our slightest whim."[6]

We speak of an expanding economy, progress, and increased production with virtually no thought as to why, for what purpose, and over what period of time. On the other hand, ecology, in its broadest interpretation considers what is most suitable or acceptable to any particular environment. The most desirable habitat is one in which there is an efficient circulation of energy. It is this 'climax' situation that differs from the situation that man appears to consider desirable. To date, in Western culture, there has been little recognition of the fundamental importance of the consequences of technological 'improvement' of the habitat. Such an attitude can be considered as utterly lacking in social responsibility. As Farber suggests in the conflict between inwardness and outwardness, "whether by axe, stone, or bulldozer, man has always valued conquest and exploit, more than the cultivation of spirit"[7]. By sheer oppression of his own numbers, along with the environmental disruption, Farber says man must look inward or perish. Perhaps an example of Farber's thinking could be found in the life-style of the Japanese, living in small spaces, with little private open space. But the small private open spaces are both personal and meaningful, while the interior of the homes is fully utilized and highly personal in furnishing and detail. Hence, the relationship of man's social needs to the environment is reflected in use of the physical surroundings. The contemporary

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concerns for wilderness preservation for urban open space or
for opposing urban freeways, are illustrations, however
vaguely defined, of a broader concern and philosophy toward
life. We are again back to human values and aspirations.
It is these values that have been side-stepped in the cult
of economic progress. The concept of leisure, as a state of
mind, an attitude, as a freeing 'from', is central to the
environmental issue. Quality of life and leisure are in-
separable in modern western society. The physical environment
cannot be 'set aside' in such considerations.

Dubos speaks of the biological unity of mankind and the
experiential diversity of human life as complementary aspects
of man's nature. He also states that modern man retains many
biological and mental characteristics of his remote ancestors.
His physiological needs and drives, his responses to environ-
mental stimuli, his potentialities and limitations; are still
determined by the 20,000 pair of genes that governed human life
when ancient man was a paleolithic hunter or a neolithic
farmer[8].

Ancient man was governed by natural rhythms of a
biological nature. Man appears to have enlarged the scope
of his biological adaptability. How much of his adaptability
is illusory, is a moot point. Dubos claims that such adap-
tations are successful only to the extent that man continues
to function in environmental conditions not radically differing
from those which he evolved[9]. Man moves in outer space,
or in the ocean depths only if he remains within an environ-
ment similar to that of the earth's surface. The essential
point is that man controls his environment, but he does not
master it. The question begged is to what degree can man
develop tolerance against pollution, overcrowding, intensive
sensory stimuli, conformity and repetition in a machine
dominated world? The other question is can man adapt at
the scale and the speed apparently required to cope with the
changing environment? The need for understanding man-environ-
ment as a process is critically evident. Implicit in such a
statement is the fact that while man's genetic composition is
apparently highly stable, the experiential man and his culture
are in constant and ever-increasing flux.

Dubos raises another interesting point in the statement,
"genes do not determine the traits of a person; they merely
govern his responses to the physical and social environment"[10].

It has been generally accepted that each of us has a wide range of latent potentialities, both physical and mental. One can postulate that diversity of the physical environment contributes to the self-actualization process. Such a need for diversity suggests in turn a basic need to develop urban conditions provided with the optimum biological attributes. Again, what is optimum and what are the specific attributes are not definable within existing knowledge. But, should knowing the precise answers to such a question prevent us from attempting to forge ahead and accept the validity of the biological importance to urban living?

In the final analysis, as Dubos suggests, increases in chronic diseases and decadance of human values are linked to congested and ugly environments, polluted, and heartless, but such urban conditions are compatible with economic growth and political power.

Hall has pointed out that a number of studies have shown that a crowded physical environment appears to produce a particular social condition for animals that results in abnormal (pathological) behaviour[11]. It would appear that many assumptions as to the man-environment relationship have been based on the results of such animal-subject studies. The fact remains, there are but few studies in ecology in which the correlationship has been proven between social and physical environment[12]. Human ecology concentrates on man to man relationhips, while plant and animal ecology limit their studies to other than man to environment in a behavioural context. As a result, man and his environmental relationship, called man-nature, has not been the subject of research in any systematic manner, if at all. Such studies fall into the interface between the behavioural sciences and the biological sciences[13]. Many studies have shown that acceptable recreational and behaviour patterns for one socio-economic group are quite unacceptable for other groups. What then is the effect of environment in relation to such variables? The complexity grows. Serious consideration of all the social and physical variables is almost beyond comprehension, and may be one of the inhibiting factors in pursuing such research.

Let us turn briefly to other factors that affect the man-environment relationship. Western society has tended to consider land as a fixed commodity, to be traded in the

market place, largely for its highest and best use. Such use rarely considers the social costs or benefits of recreation. Admittedly these are difficult, albeit impossible to quantify. Little consideration beyond rather arbitrarily devised benefits have been assigned to lands deemed appropriate for recreational purposes. Clawson and Knetsch[14] have been recognized for the pioneering attempts at such evaluation, but there appears to be virtually no basic research underway in this area. Perhaps this should cause no undue concern. It may be a sad day for society when we can assign a fiscal value to the recreation experience. Considering the uniquely personal values of such an experience, one might question how seriously such an avenue should be pursued? I do not believe that the research in the economic considerations of open space should be neglected. I am suggesting that ecological criteria may offer a greater opportunity for justification for open space.

One of the underlying social problems facing society in the acquisition and retention of open space is linked to land ownership and real estate speculation. Private enterprise too often creates but does not have to bear the fruits of the resultant product. As Barnett states "The competitive self-regulating market economy was one of the fairest devices ever conceived by man, but it was conceived by man, and not ordained by God or nature."[15]

While land has in the past, been viewed as an unearned increment by economists there is a growing recognition that the social costs of such a view are much higher than was formerly visualized. The 'voices in the wilderness', such as Thoreau and Leopold, pleaded for a land ethic that recognized land (soils, water, plants and animals) beyond its social connotation. We could learn much from the Scandinavian, the Dutch and the British attitude to land as evidenced in their approach to land-use planning. While economic growth may be deemed necessary, we must plead -- not at any cost. Changes are necessary to modify this deeply-rooted attitude.

Park land acquisition in Canada has been traditionally dominated by economic factors. The majority of Canada's provincial park branches operate on a multiple-use basis, with forestry production and power generation compatible with park operations. However, commendable as a concept to optimize land resources, such a concept must come into sharp focus in terms of lands being set for recreation or resource

preservation as the dominant function. The Algonquin Park
controversy and the Quetico controversy, are examples of
public concern for preservation of a natural environment,
a cry for retention of the indigenous landscape.

The National Parks Branch have, until relatively recent
years had little public support. "It is only in recent
years... that we can be said to have a national parks
movement"[15], where there has been a concerted effort by an
interested group to voice concern on federal parks. While
recognized as unique scenic wonders, they were often regarded
as 'frills', and worth retaining provided that there were not
excessive costs. The original concept of national parks
persists today to many Canadians, as meaning a "scenic resort,
recreation area and tourist attraction".[16] National Parks
have always been offered as a tourist attraction, with lures
of a high quality playground offered replete with golf courses,
resort hotels and even 'go-go' dancers! Wilderness values
have not been the cornerstone of the Canadian National Parks
Movement.

The National Parks Branch (1933-35) was administered
for a brief period by the Canadian Government Travel Bureau.
The conflict between tourism and the preservation of a unique
national heritage continues as the major issue at the national
park level. The goals and objectives of national parks have
not been fully clarified, interpreted nor accepted by the
Canadian people.

As a senior administrator of the National Parks Branch
stated in 1970, "the next five to ten years are critical in
the acquisition of national parks - after that it may be too
late"[17].

A review of events related to open space, conservation
and recreation includes human health as a major determinant
in this evolution. In 1580 Queen Elizabeth I of England
forbid any new building within three miles of the city gates
of London to ensure cheap food and to mitigate the effects
of the plague. James I of England enacted legislation in
1657 to limit the amount of building within ten miles of
London by requiring new homes to have at least four acres of
land. Greenbelts as a function in restricting urban growth
were originally based on grounds of the enhancement of human

health. We are only now realizing the rationality of
designing a city in a garden, not a city of gardens, as
Ebenezer Howard conceived in his Garden City concept at the
turn of this century.

The early victorian Parks were opened to the public to
promote health, and to "give to the improvement in the
cleanliness, neatness, and personal appearance of those who
frequent them!"[18]. Strongly evident, of course, was the
belief that healthy workers in a sanitary environment would
provide a more contented worker, thus more goods, more
production and more profits!

There was a conscious concern in the 19th century in
America of people concerned for the hygenic and sanitary
functions of open space, and often were referred to as
sanitary greens.

Banff, established in 1887 as Canada's first National
Park was originally set aside as having "great sanitary
advantage to the public"[19], while Algonquin Park in Ontario
was established[20] in 1893 for resource conservation purposes
as well as a "health resort and pleasure ground".

Health has always been recognized as a basic factor in the
development of public open space. However, we must recognize
all the values that contribute to the benefits of open space
in an ecological sense, beyond only mental and physical health.

Goal Formulation

The formulation of goals and objectives is an essential
stage in the planning process. A final plan or strategy is
acceptable to the degree to which the goals and objectives have
been considered. As Barlowe states, "Every plan starts with
some concept of a goal or objective with some motive or purpose
for the act of planning"[21]. The goal or goals of a plan
provide an answer to the question "planning for what?". The
principal value of goals lies not so much in the establishment
of what is to be achieved in its final form, but in its ability
to give purpose and direction to current decisions and alternative
actions.[22] One of the dramatic shifts by the planning pro-
fession in the past decade has been the gradual acceptance of the
idea that planning should not be intended to produce as a
decision-making process over time towards agreed upon goals.
As to who agrees and how they agree requires further
clarification.

In simplistic terms, the planning process begins with
a concept and a philosophy. Concern for the issues and
problems surrounding such a philosophy leads to the next
phase, goal formulation.

From goal formulation, the process considers supply
and demand, then proceeds to the analysis stage, then alter-
native strategies, and finally a plan of action. Montmorency
I ('69) might be considered the philosophic stage, and
Montmorency II ('71) the goal formulation stage in considering
leisure in and for Canadian society. The goals stage ('71)
is probably the most difficult with which we will have to
contend.

Goal formulation is further discussed in the appendix
to this paper, as provided by John Friedman. (see page
28). (22) (23)

One of the major concerns facing planners (of all types)
is that of plan implementation. How many 'plans', never
implemented remain on dusty shelves, how many 'plans', after
months or even years of study, have been utterly rejected
by the client or the rate-payer? Citizens are usually asked
to approve a plan in which they have had no part in formulating.
Part of this problem is a result of the view-of-the-world by
the professional planner. Gans suggests that a park proposed by
the planner can be considered the 'potential environment', while
the social system and the culture of the users will determine to
what degree the park becomes an 'effective environment'(24). The
professional planner perceives the environment as conditioned by
his training, and is viewed from his official position, a position
that does not necessarily mean he must live in the environment he is
helping to create. Ideally, the values of the client, and the
expertise of the planners are considered and the potential and the
effective environment are deemed synonymous. Unfortunately, this
ideal is too often never achieved. Only by a consideration of the
public concerns and attitude to issues and problems, and
through a mutually shared formulation of goals, can such an
ideal be achieved. A further persistence of such a discussion
is recognized as intrusion into the realm of the final
Conference paper. But it is essential that this link be
forged to provide a platform for the 'how' of public partici-
pation in goal formulation. It must be realized that goal
formulation provides an opportunity for two-way communication
as an educational process.

Guideline to Recreation Resource Goals

An example of broad environmental goals is suggested by Detwyler in Appendix B. (see page 81). Such goals provide a framework for consideration of recreation resource goals.[25] The central concerns upon which goals may be formulated for recreation resources are presented with certain futuristic thoughts for conference discussion.

The following concerns may provide a goal-planning direction as in the Friedman approach (see Appendix A). This listing is not intended to be all-inclusive, nor necessarily in order of priority:

(1)   There is a need to understand and interrelate the broad fields of conservation, recreation and public park development in a historical and philosophic sense. We can no longer perpetuate the luxury of a narrow, introspective single-function approach to leisure. Man must be studied in a biological and a cultural matrix. We must face up to the man-culture-environment complex in a comprehensive totality.

(2)   There should be greater consideration of holistic environmental programs at the undergraduate level and the junior and community college levels to provide a broader understanding of the man-nature relationship, especially as applied to recreation resources. It would appear that educational recreation programs emphasize the man-to-man relationship largely ignoring bio-physical resources. The current approach is inappropriate in today's world of environmental crisis.

(3)   Societal attitudes to resource use must change. The 'pioneer mentality' and the consumption-oriented value system must give way to a more rationale concern for man's habitat. We must face up to the question of how much nature can we destroy without destroying ourselves. In Marston Bates' words, we must develop an "ecological conscience"[26], a humility, a recognition of our technical arrogance. An involved citizency, as suggested in the preceding goals formulation section, is seen as a viable means to assist in accomplishing this goal. The latent function of public education in goal formulation may indeed prove to be the manifest function. As to whether society feels it can 'foot the

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bill' for the necessary changes to achieve environmental stability, one should remember that at one time in recent history garbage disposal, public libraries and public education were considered impossible. As Thomas Carlyle once said, "all noble things are at first impossible".

(4)   The private sector of the economy must be given every encouragement and assistance to develop high quality recreation resources, as a means to meet the ever increasing public demands for outdoor recreation. It would appear that a nation, that through its provincial governments strongly supports forestry, agriculture, watershed management and wildlife, should provide similar assistance to tourism, through recreation resource development specialists. Realizing that tourism is Canada's third largest industry, such assistance appears long overdue.

(5)   Despite jurisdictional obstacles, a stronger relationship must be developed between all agencies concerned with recreation, at all government levels, and between the public and private sector. Ideally, a systems planning approach operates through levels of well defined authority. We are not blessed with such an ideal. There is recent evidence indicating a concern by the Federal Government and the Province of Ontario as to reviewing their respective roles and function in providing public park areas. There would be a valuable contribution to the provincial and national parks movement if a grouping of 'neutral' organizations (such as the Recreation Institute of Canada, and National and Provincial Parks Association, the Canadian Association of Physical Education and Recreation, and the Canadian Parks/Recreation Association) were to bring together the senior management personnel from the various federal and provincial parks and recreation agencies to discuss roles, function and purpose of their respective agencies. At the provincial level, the provinces might take the lead in bringing together provincial, selected regional and local officials, as well as private recreation agencies to enter into a similar dialogue. Only on this basis, however difficult and time-consuming, will a recreation resource system planning approach ever be feasible.

Perhaps several pilot studies should be carried out to
test various strategies and methods of attempting such
a task. In the long run, the Canadian public would
greatly benefit. Such an approach should recognize the
'top-down', 'bottoms-up' approach to planning. In-
volvement is the key to success in this attempt to provide
a stronger philosophical base for all agencies, provide
research priorities, and as well, define guidelines for
policy decisions based on commonly agreed upon goals
and objectives. An extremely high calibre of leadership
is essential to such an undertaking.

(6)   We have seen radical changes in transportation, communi-
cations, retailing, urban services, work and occupation
in the past fifty years. Paradoxically urban parks and
the concept of leisure have changed but little. We tend
to think of public parks in the traditional sense, of
distinctive spaces, relatively scarce in high density
areas, sporadic and often inaccessible in suburban areas,
stereotyped, monotonous and sterile in quality of design.
Such traditions must change. Parks must become 'a part
of' and not "apart from" the urban structure. Parks
and recreation areas must be developed as one of the
components of an urban open space system, a system, in
which open space is recognized as contributing much
more than just space for human recreation.

Open space has been classified by Eckbo[27] as being
functional to provide:

   (i)   Land for managed resource development

 (ii)   Land to protect natural and human resources

(iii)   Space for health, welfare and well-being

 (iv)   Space for public safety

  (v)   Corridors for transportation and utilities

 (vi)   Open space for urban expansion.

Public park open space should act as catalysts for social
interaction, a meeting place for communication and
contemplation. Private and public open space must be
integrated and designed to meet a much broader range

of user needs and preferences. It must link with
transportation systems and other functions. The open
space system should provide the basic framework for
the urban infrastructure. It should return to the
cities a sense of human scale that has been rejected
by entreprenurial forces. Open space, in its broadest
connotation, can be the vital element in the restoration
of our cities as a 'good place' to reside and recreate.
Open space must be functional and provide a wide range
of urban services. Such space has meaning to return a
balance to urban living. As Lewis Mumford suggests,
there is a need to trade certain of the "biological
space" of the suburbs for the "social space of the
congested city."[28]

(7)   Quality and charm of open space is important, as well
as the quantity. Quality and charm are enhanced by
competent site design and a sensitivity to function and
form. Unfortunately much of this is missing at all
scales of public and private recreation resource
development. The recreation specialist must recognize
his own professional limitations and include the design
skills of ecologically-oriented landscape architects on
the resource planning team.

(8)   There is need to define the criteria necessary for
physical planning at the urban and regional scale.
Measurements of social, psychological, and biological
needs, along with economic considerations, are
essential for planning purposes. New methods, techniques
and 'tools' are required to meet the challenge of the
'slide-rule'.

(9)   We may have to accept the idea that all parks are not
for people. In Canada, there is still an opportunity
to set aside for posterity certain large scale areas
of unique biological significance that man does not
enter, or enters for purely scientific purposes. Such
a concept is linked to retention of a norm, a controlled
site, and area of the 'natural'. Planning tools such as
restrictive zoning are available. It is only a matter
of public understanding and concern for the future
environment that would permit the planning controls that
have been adapted in Britain and other more densely
populated European countries.

Ideally, if man is to survive on this planet, we must return to the world of Benton MacKaye, whose writings have lay dormant for a generation. MacKaye states that the function of every sort of 'planner' is to "uncover, reveal, and visualize - not alone his ideas, but natures; not merely to formulate the desire of man, but to reveal the limits thereto imposed by a greater power."[29] Regional planning offers a solution to conflicting resources by coordinated action at an extensive spatial scale. While not the panacea for all our environmental problems, regional planning does offer an opportunity for coordinated direction and integrated action.

A few ideas have been offered in the search for recreation resource development goals for the coming decade. The major task ahead is to select those issues of overall concern, define a goals to a workable level. The strategy for such an exercise is formidable, but it must be attempted. Goals and objectives are basic to positive action and decision making if we are to alleviate the environmental crises.

As Glickson states;

"Planning aims at perpetuating recreation in all environmental frameworks. This implies that recreation should be part and parcel of all land use and not only the destiny of specific chosen areas of land. It belongs to the planning program to turn town and country as a whole into a functional and aesthetically enjoyable environment."[30]

Goals for recreation resources in the '70's must reflect this ideal.

ENVIRONMENTAL GOALS FOR THE '70's

COMMENTARY

by

Pierre Franche

One expects that a statement of environmental goals for
the '70's would contain fuel for arguments for more "or fewer"
national parts in a leisure context, arguments for stronger
legislation for preservation, and arguments for more general
criteria for acquisition of land for preservation. The
opening questions, which asked what the optimum environment is
and what our goals for the '70's should be in seeking the
optimum environment, show a potentially broad perspective that
may be taken in treating an important topic. Possibly, it is
an awareness of the magnitude and scope of issues which has
lead to a collection of very interesting concepts rather than
a focus on one major theme. Had the paper been more specifically
oriented to a given theme it would certainly have been easier
to evaluate its significance to National and Historic Parks
Branch.

In reviewing the paper with the Outdoor Recreation
Research Staff of National and Historic Parks Branch, Planning,
the "Current Situation" section was criticized on several
different points. First, the discussion of demand leaves the
reader with the feeling that some facts and figures could
have been offered to support the discussion. Secondly, the
"Jurisdictional Hang-Ups" that underlie a lack of communication,
are fundamental aspects of our political system.

A knowledge of political science and Canadian history
make clear the significance of the kinds of "hang-ups" cited
in protecting our liberal democratic form of Government.
Should the solving of such jurisdictional hang-ups be a goal
for the '70's or should we accept these hang-ups (since we are
looking for action in the '70's) and navigate through them,
with all the difficulties implied, to achieve certain pragmatic
goals?

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National and Historic Parks Branch, Department of Indian Affairs
and Northern Development.

Although he touches on economically-oriented research work, he does not pursue this nor does he explore the sound criticism directed at benefit-cost studies. In the absence of either a philosophic stance or an effective allocation process, it is little wonder that administration units must operate by "adaptive and ameliorating means".

Economists are concerned with intangible benefits and the value of a resource in the future and many are quite broadminded in their approach. One is left with the feeling that the reasons are not adequately explained for a non-economic system based on man's evolution and the survival of man as part of the total system. For us to move to a new philosophy based on the endorsed ideology will involve fantastic social change. It is hoped that scholars at this conference will work on democratic means of achieving the change they see is necessary. It is also hoped that these scholars will describe concrete goals for the '70's for achieving the necessary social "philosophic" change.

The discussion of lands and parks, while very interesting in itself, does not really add to the objective. The emphasis is on health and legislation to create parks and the conflict between tourism and preservation in defining the role of Canada's National and Provincial Parks could be primarily of historic interest. However, he introduces these historical issues related to why parks are created, and does not relate them to the present. It is hoped that this Conference will provide some guidance on the present significance of these issues as well as on the new issues in the '70's.

It is considered unfortunate that neither the issue of defining an optimum environment nor definite goals for seeking the optimum environment are pursued. Dubos has a point when he suggests that man has evolved in a certain environment and that man may have a limited long-term tolerance to this environment. Though two extreme positions are quoted, there is no statement as to what this Dubos Theory means in terms of an "optimum environment". Although "Goal Planning" contains many excellent and penetrating ideas, a continuity of thought is lacking. To illustrate, the first point is a vague assertion of the need for a "total environmental system planning" approach while point two comes back to the concrete suggestion that we can achieve a "total environmental system planning" approach successfully when our goal is to teach "holistic environmental

programs at the undergraduate level...". Both seem related
to the implied goal for the '70's. Point three is really
evidence that a goal must be the development of an ecological
conscience.

Further, there is discussion about long-term goals. To
suggest that we reduce human population is to focus on possible
long-term goals (for the '80's and '90's) and avoid the main
problem - mismanagement of our resources and the distribution
of their benefits amongst potential or actual users.

Turning to the concerns expressed with respect to
recreation resources, the following comments are in order:

(1)   With regard to a "goal planning direction", as opposed
      to the stated title of goal planning, certainly the
      systems approach must be, and is, our current approach
      to planning in the National Parks. However it is
      only possible to be as sophisticated in the National
      Parks planning as the researchers who work ahead of
      the practitioners allow us to be.

(2)   "Greater consideration of holistic environmental
      programs" should be given in our education system.
      It is agreed that the education process is the
      channel for orderly social change. It is incumbent
      on the academic community to make positive moves.

(3)   "Social attitudes to resource use must change."
      They are changing very rapidly. Many people called
      the '60's the decade of environmental awareness.
      However, as pointed out, action must follow aware-
      ness. The '70's will be, I trust, the "ACTION
      DECADE". But to act we need concrete and operational
      goals. Thus the importance of this conference!

(4)   "The private sector of the economy must be given
      encouragement and assistance to develop high quality
      recreation resources." True, but how more specifi-
      cally? If we attack the "consumption ethic", we
      are attacking the private sector. We not only need
      goals, but the goals must be logically consistent or
      they can not be attained. To suggest that we
      encourage the private sector and discourage the
      "consumption ethic" on which it thrives is to offer
      goals that work against each other. Only one or
      the other can be achieved!

(5)   "A stronger relationship must be developed between
        all agencies concerned with recreation." On this
        we agree. However, the fact has been overlooked
        that the Federal-Provincial Parks Conference has
        met annually to exchange views and establish joint
        objectives. One outcome of this cooperation has
        been the Canadian Outdoor Recreation Demand Study
        in which all provinces have cooperated with
        the Federal Government. In spite of the "Juris-
        dictional Hang-Ups", seven new national parks have
        been added through joint actions in the past few
        years.

(6)   "Parks must become "a part of" and not "apart from"
        the urban structure." To this we subscribe entirely.
        Urbanization will generate a greater demand for
        leisure and parks. Our outdoor recreation research
        section is doing basic research on national patterns
        of participation in outdoor recreation and this in-
        cludes considerations of the supply and how it
        relates to projected changes in the population.

(7)   "Include the design skills of ecologically-oriented
        landscape architects or the resource planning team".
        Really the problem lies not necessarily in identi-
        fying one specific profession as a member of a team
        but, as suggested, adopting a systems perspective
        towards the park as an ecological system and people
        and their outdoor recreation as part of the "social
        system". The social system and the ecological system
        are not considered as two independent systems but
        two interacting systems that are part of a total
        system, the survival of which depends on under-
        standing the subsystems and their relationships to
        each other.

(8)   The idea that "all parks are not for people in the
        sense of reserving areas for scientific study only"
        must be compared to the definitions for Parks in
        most dictionaries; these definitions always relate
        parks to recreation. Let's not call "reserves"
        parks since they really don't relate to leisure:
        they are scientific sanctuaries. Under our present
        legislation, national parks are instituted to
        preserve for the enjoyment and education of future
        generations. If people have no access to them, they
        are not really parks.

It is hoped that these comments do not seem overly harsh. A wide variety of ideas has been presented, any one of which could have been a topic. Educational goals for the '70's, goals to save our total environmental system, goals for social and "philosophic" change and other themes are in the presentation. My comments, in contrast, involve the relatively easy task of reacting to the paper. Professor Wright had the much more difficult task of making a "cut" in what he covered or facing an organizational problem. We commend him for the effort he has made to cover so much.

ENVIRONMENTAL GOALS FOR THE '70's

COMMENTARY

by

Kirk Wipper

I think that this paper has particularly interesting
bearing in relating to social trends and social changes. But
my remarks refer rather specifically to "environmental goals".

The whole work is a good summary of the need for, and the
problems encountered in, providing for physical recreation
environment. As we search for an identification of strategy
problems, sensitivity to the human element is shown. For
example, there is reference to perceptions of space, individual
difference in needs and so forth. I think these are important!

One would assume that the word goal is used in the
identification of direction to be followed by a period of
roughly 25 to 40 years as he defines. But the author states
that his plan was to discuss goals primarily for the next
10 years and this is borne out in the title of his presentation.
Now either the timetable is very flexible or he is writing
about targets and/or objectives. In such a revision of approach
he must then outline long-term goals as he sees them and then
list short-term objectives and targets. The environmental
scene demands attention immediately as to objectives and targets
for the next decade. It is admitted on the other hand that the
list of concerns may be intended as long-term goals but I could
not detect the equivalent of what might be classified, then, as
objectives and targets in the '70's.

In addition there are other issues which are perhaps more
minor which I feel should be mentioned. While economic growth
may be deemed necessary at any cost, changes are necessary to
modify this deeply rooted attitude. But what changes? What
costs? I think somehow these should be declared.

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at Toronto University.

In pursuing this issue further we fall somewhat into the same trap attributed to young persons who are accused of being critical of conditions which they observe around them but then shrug their shoulders when they are pressed to suggest effective alternatives. To formulate alternatives for the present state of affairs is more difficult than simply to protest against evils. Of course alternatives must be considered.

What kind of society are we seeking? What is it that we really want? It is against that kind of decision that we must regard recreation and land use. There seemed to be a tendency to by-pass the issue of evaluating recreation space and the value of land as recreation space. On the other hand, time in reference to environmental issues is of the utmost importance. Perhaps even an economic orientation to this kind of evaluation system ought to be considered within this decade.

Nevertheless, it is the exposed who are in the vanguard of those who care and those who are willing to make a special effort toward intelligent and reasonable use of the land.

Perhaps it should be stated that some new ventures in education which assist in the building of rapport between man and his environment deserve our full support. I refer specifically to the rapidly growing outdoor education movement in Canada and, also, its parent - the children's camping movement.

It is interesting to note the continuing disregard for an important part of our heritage. In discussions of the historical perspective regarding the scope and nature of man's relationship to the environment, the Indians' attitude and conduct was sharply different from those of the white man who succeeded him. Many tribal laws and much of the ritual of the Indian reflects centuries'-old respect for the natural world on which the Indian depended completely for his survival. Perhaps more attention to the Indians' point of view would produce positive benefits for both the modern Indian and his modern white neighbour.

The "quality of life" term is mentioned! What is the quality of life? What exactly do we mean by this term? Should not this be described so that there can be some consensus of what it really implies?

It is observed: "Quality and charm are enhanced by competent site design." However, it is also true that the same purpose of quality and charm may be achieved through no design or even undevelopment. This point applies to the opening sentence of the conclusion which states - "The search for recreation resource development goals" - is it possible? I am very impressed by a group of young students with whom I am familiar who were developing a new slogan called "Living Better Unelectrically" and trying to analyse what the consequences of that kind of slogan might be, and trying to argue its validity. It's a very interesting exercise! Only this summer an even younger group of people made a decision which impressed me very much. Their argument was that if we are serious about developing a rapport between men and environment, perhaps we ought to drop water skiing which has been up to this point a very large activity. The action was taken and the program was actually dropped. If you knew the situation you would be very impressed by this recommendation on behalf of 14 to 16 year olds.

I am especially impressed by two kinds of searches being made by people in leisure; one search is for solitude! But the one which interests me more is the quest for zest. If we review the history of man, there has always been a tendency for the human being to court anxiety and fear. The interesting thing is that in this period in which it is argued there is a remarkable loss of identity of so many people, the quest for zest becomes more prominent. What do I mean by the quest for zest? It is, I think, a tendency for the human being to seek a momentary reprieve from the real world - to engage in activities which give him a sense of disequilibrium or a sudden sense of panic as one writer has put it.

We have a remarkable range of human activities today which to me suggests a kind of new direction in the natural environment. We can identify the enthusiasm for the approach of a canoe to roaring rapids, the moment of truth when the repeller steps over the edge of a vertical cliff and the ropes take up the slack, or a sudden movement of a skier who encounters an obstacle and swoops around it or a small child who whirls around and around with arms outstretched until the world becomes a blur. But there are other sources of this quest for zest too, which are rather important as we contemplate this topic. For example, the machinery which people adopt in search for zest is quite

fantastic, and only yesterday, I picked up the September 3 issue of Life (1971) which revealed the onslaught of machines on the national environment in search of speed and disequilibrium. This issue is full of it! It is called "The Endless Weekend"!

There are other sources of zest and these can be found in the growing drug traffic, etc. - materials which are taken to produce that kind of result. Perhaps one could hypothesize with some confidence that the lack of accessibility of the quest for zest in the positive form leads many to seeking that same zest in rather negative and destructive forms.

There is reference to the British system which seems to imply a degree of respect for that which exists in the European countries. Why?

In concluding these brief remarks I am aware that the task of commenting is much easier than that of composing the original paper. There is a risk of out-of-context reference and misinterpretation but my hope is that some part of these observations may become somewhat useful.

ENVIRONMENTAL GOALS FOR THE '70's

COMMENTS-IN-BRIEF

WRIGHT:

I feel that it is necessary to emphasize the very serious nature of the whole historical background which leads to the current crisis today.

There were five sections in my paper. The section on Goal Formulation is considered to be the climax.

I said that, "Ecological criteria may offer greater opportunities for the justification of open space".

The big missing gap in the whole area of sociology, psychology and biology is criteria for the land use planner. Europeans in general, because of pressures on land use, have had to adapt and face up to the realities that land is not necessarily renewable, it is a fixed commodity. Public and private lands are not neatly separated and I think we must come around to this shift in attitudes. In Britain the national parks comprise almost 10% of the total land area and of that 10%, 90% of the national parks are in private ownership and the zoning is very severe and restrictive. This is an example of attitude to which I referred in my paper.

I shudder at the comment, "Federal park planners know how to formulate goals!"

This is why we are sitting around this table and why the environment is in a mess.

The planner sees the world as a potential environment. Environment is only as viable as the people who use it.

Unless we, as a group, understand that the process of goal formulation is as important, and probably more important, than the content, then we have missed the whole point of this Conference. Unless we lay out a strategy to formulate goals, we will never succeed. This is difficult.

Montmorency I was the philosophical stage. This Conference must now lay out the methodology that will allow us to arrive at goals. This must involve all levels of government and involve the people. There must be a mutual kind of concern.

Speaking in terms of demand, I hope we all realize that there is a tremendous demand for land for recreational purposes at all levels and in all places and surely we do not need to fall back on figures. The National Parks have instituted a program of public hearings which I call tokens. This is not the way to achieve goals; yet it is used by all government levels.

When government levels hold public hearings, this solves nothing. Citizens voice comments. The government goes away and decides issues for itself. There should be a sharing at all levels.

It has been mentioned that social attitudes are changing but I am not altogether sure we are really committed to change.

One cannot talk about short-term goals without talking about long-term goals. Formulation is part of the process. The development of goals is the key issue at stake.

VAN OMMEN:

I was surprised that the situations in Canada and Europe are similar since, in contrast, we are overcrowded. We have already established a five-year plan which I am pleased to share with you. (See Appendix C)

McFARLAND:

Public hearings have been quite good in the west and it should not be suggested that governments will not listen, especially in this day of rapidly-changing governments.

WRIGHT:

A good point.

I was trying to say that plans are usually made in back rooms before being presented to the people. There must be more creative approaches at every level. The people should become involved earlier.

MARIER:

The whole question of national parks seems to belong to a questionable social philosophy - the only ones who profit are the elite.

There will be no recreation areas without space. Our cities are in danger of becoming superhighways. The highways and cities gobble up more and more space. It is necessary to transport people farther and farther.

The answer is to accept a rhythm of existence at the interior of our cities. The problem of cities must not be studied outside the cities. One must strive to find the solution in the heart of the city. The people are there and their lives unfold there.

ABELL:

Is there any problem in setting goals for public parks? If not what are the constraints?

FRANCHE:

There are constraints in human resources, funds, availability of land, jurisdictional hang-ups etc. We do seem to be in a more preferential condition today:

(1) Man has more leisure and seeks a return to nature.

(2) Parks are economic generators - they bring people and money. Now we have too many wanting parks in relationship to resources.

No one knows how to plan because planning is for others. As to tokenism, whenever we discussed participation of people, we were faced with the problem of how to feed them information. We are trying to get our planners closer to the people.

BREGHA:

The whole question of public hearings, government commissions etc. - for anything - is debatable. It is all tokenism because of lack information and lack of opportunity for feed-back.

More important, governments practise participation by invitation
only. There is no attempt to negotiate terms of participation
which will lead to feed-back terms for open consultation.
Participation is more than sharing information. It is the
ability to bargain and to negotiate the terms under which
participation will take place. There are remidies for these
problems; the type of open consultation we are enjoying is a
good example.

LAPLANTE:

    The road is long to arrive at a consciousness of the
problems of environment. For example in Shawinigan, in mid
July, with 20% unemployed, I was overwhelmed in interviewing
the Mayor by his optimism about his situation and the short-term
forecast. To him, the national park being built near his city
is the panacea for all problems. It is evident that those who
pressured for the park have no interest in the environment or
quality of life; it is part of their struggle for survival.

FRANCHE:

    Nevertheless, this park will produce benefits which will
extend much beyond the immediate needs and interests of the
immediate community.

BOOTHMAN:

    One of the weaknesses of park hearings was clear in the
discussions at Banff. Most of the presentations were made by
bird watchers, mountain climbers etc. i.e.: minority groups
who did not represent the interests of the Canadian people in
general. One way of avoiding this is to observe what people
are actually doing and, from this, fulfilling their needs and
wants i.e.: camping space, etc.

WRIGHT:

    Speakers have referred to such things as inner-city,
bird watchers, etc. It is not a question of satisfying any
special group. It is a question of the various agencies,
who have the very precious environment to protect and to offer,
to allow us to have this "optimum environment" created by and
for people from all walks of life. Somehow, through an

educational process, people must understand the choices. There is room for many things! Only some things are appropiate for national parks but people should be involved in making the choices. Unless the people on the national scene have a chance to talk to people on the provincial and regional levels, we are never going to get there. Somehow, we must overcome these problems.

The other great gap is at the regional scale to which governments tend to be moving. There is still a huge void. Closing this gap might well be one of the goals of this conference.

KAPLAN:

The question I ask is whether one can take the democratic tradition which is very strong in Canada and assume there might be such a thing as a National Conference to create some excitement about this subject at all levels and to sub-divide it in the provinces to come back with a kind of report which are responses to the papers and recommendations of this body which indeed might be designated as the working group. National Conference could be preceded by a series of Regional Conferences.

ABELL:

Is there any hard data which identifies actual usage of parks?

FRANCHE:

There is localized hard data from specific surveys on present parks; such as the Canadian Outdoor Recreation Demand Study which is available to all. We have statistics on every park.

ABELL:

I think such information will be a tremendous help in projecting future plans.

TYLER:

The paper dealt with "green environment" and did not
deal with the "asphalt environment" which is the living working
environment of about 80% of the people 365 days of the year.
It strikes me that leisure is going to occur not in national
parks - rather right down where there is nothing but asphalt.
I cannot get used to the idea of getting away as fast as you
can every Friday night at 5 o'clock. It strikes me that
there should be some environmental goals which say that we make
an urban environment which is a living environment. There is
no reason why the living environment cannot be a leisure
environment.

AXWORTHY:

I have been wondering why someone has not mentioned the
public ownership of lands. If we really want to answer the
problem, this is what we will have to do. The purchase of land
in urban areas is done purely on a market basis. We do not
have a land policy at the federal level basically - that is
why we do the "Smokey Bear" stuff.

Answer One: We need to develop some type of urban
development bank by which both private and public groups can
acquire either grants or soft loans and to develop large spaces
of land both on the periphery or outside the city. There are
immense resources which are underused i.e.: universities,
unions, corporations etc. which can be utilized to assist
people in the planning process.

Answer Two: We need to provide some type of mechanism
for allocating resources. Cities are already moving in to
provide criteria for user costs.

TYLER:

Why can't we transfer some of the idle land in cities
to leisure time activities?

TOPPIN:

If hypothetically a "leisure council" is established to
communicate and coordinate some of the things we have been
talking about, how would it relate, for example, to various
bodies such as national parks?

FRANCHE:

A "leisure council" could become a very important voice
with weight and importance. I think we would definitely be
interested in such a council.

NIXON:

I have been very interested in hearing about environmental
goals because goals are no less than a sports symbol which result
from a struggle whereby the superior group always comes out on
top - if they ever get on the ice. I have also completely
marvelled at the fallacy that seems to prevail in some things
that the benevolence of government decisions will be for the
benefit of mankind. It is highly amusing - most government
decisions are made in isolation and are accountable back to
a democratic process only in total. If the sum of the bad
decision does not equal the negative vote on the ballot, then
the decision which was made was obviously a good decision!
We have been talking about goals as if they are some sort of
panacea which should be held by everybody and not just by power
groups within the community. There is another type of goal
which supercedes national goals and that is international
responsibility. We have some responsibility to the rest of the
world.

If we are going to talk about goals we must begin to
talk from a varied point of view; - for example, we might be
developing a Montmorency point of view. We have to wake up
to the reality of people; people live in all stratas.
Economically they live in artifical and real stratas. They
have municipal, provincial, federal, international, and even
community goals. We have to start at the level where people
are.

KNOTT:

I am concerned that we should be thinking so much in
terms of black or white. There is need for a continuum:
the need for the type of thing which we are doing now and there
is need for community action. It is astonishing about how much
people know about their own needs if given a chance. In our
discussions about Algonquin Park etc., we talked about users.

But how about the non-users who are cut off by lack of transport-
ation, etc? Ontario Place is an example about how things do not
work out exactly as planned. I think we do need research to find
what people might use.

VAN OMMEN:

In Holland we have a Department of Leisure and now we
are asking ourselves what should be done in the way of subsidies.
If people want to sit on the street or watch more television,
should these be subsidized or should money be appropriated
to things which the government believes to be more worthwhile.
We can create a democracy which is not a democracy.

BOOTHMAN:

When you start talking about the relationships between
Municipal, Provincial and Federal, it is interesting to note
that, within a few miles of Banff, only a few people ever
leave the city. 83% of the people, in spite of their two
cars and everything else, stay within Calgary.

FRANCHE:

National parks are only a small element of the park
system which begins right at the private local level. Park
systems are not the only form of leisure.

FODCHUCK:

I found discussions on parks very interesting, especially
the questions by Mr. Marier when he asked who will utilize them.
There is need for a hierarchy of interrelated open-space
recreation systems for each region of the country. We are
trying to develop this in Ottawa, but still have problems.
Somehow, we have to give the silent majority a greater
opportunity to express their wishes. We have the tools and
resources, but we do not have the machinery. We have to
coordinate organizally and politically. It is a matter of
getting the idea into action.

RUSSELL:

We must be careful in our haste that we do not create opposition through bad communication. Greater concern must be given to the distribution of materials of value. I am pleased to state that my own community has increased its budget from $9,000. to over $500,000. for recreation in five years, which indicates the growing recognition of its importance. I do think that much of the confusion over terminology at the federal level must be unravelled. As one who works at the community level, I would like to see a general recognition of the importance of recreation and other leisure-time activities.

Goal planning, if it is to be organized and pragmatic, must be considered over both the short and long run. Normative planning provides a selection from several alternatives, and includes the following considerations of time horizons, each concerned with a differing range of problems. Friedman illustrates this planning approach in considering normative and functional planning as being related by 'goals reduction', whereby goals are defined in a continuously concrete (or realistic) form into a very specific action-oriented programme, as shown below,

Planning Horizon (years)	Type of Planning	Type of end-in-view	Main Purpose
Normative			
25-40	Goal Planning	Goals	Direction
10-20	Developmental Planning	Objectives	Strategy
Functional			
3-7	Comprehensive Planning	Targets	Conjunction
1	Annual Planning	Tasks	Programme Budget

Friedman identifies four kinds of planning (see table above),[22]. The types of planning are explained as follows:[23]

Goal Planning

Projects 25-40 years as being the absolute limit of all realistic forward thinking. Considered idealistic, and subject to little if any change. Provides direction based on a philosphic stance.

Developmental Planning

Projects 10-20 years and is probably the longest effective span for planning. Provides a basis for alternative strategies and considerations of implications of the strategies.

Comprehensive Planning

Short range of 3-7 years. Priorities are established and targets defined. Subject to change and alteration within the scope and direction of the goal plan.

Annual Programming

Geared to the yearly budget allocation. Major concentration on specific volume, sequence and location within the comprehensive plan.

An example of this approach might be -

Goal (30 years)	- a wide range of recreational facilities to satisfy the various needs of the community
Development Plan (15 years)	- develop a regional park to include extensive outdoor recreation opportunities with necessary structures, utilities and services
Comprehensive Plan (5 years)	- provide major utilities as dictated by an overall site development plan
Annual Programme (1 year)	- purchase 200 acres of suitable land

Such an approach reduces the idealistic to the pragmatic, provides a clear cut direction for management and the politician, and helps prevent the traditional ameliorative and adaptive planning.

Example of Environmental Goals[25]

(1)   learn and communicate the nature of environmental problems, removing our ignorance,

(2)   adopt new attitudes which recognize man's mutual dependence on other components of the ecosystem,

(3)   reduce the human population,

(4)   abandon blind faith in, and blind use of, technology,

(5)   restructure economic systems to reduce production and consumption as much as possible (while maintaining adequate capital supplies) and to hold producers responsible for environmental costs.

APPENDIX C

Example of a policy for Outdoor Recreation, as developed for the government of the Netherlands, made available through the courtesy of Mr. L. B. Van Ommen

1.   The policy pertaining to outdoor recreation, as to be pursued during the coming years by the Ministry of Cultural Affairs, Recreation and Social Welfare, will broadly follow up the present one. The rapid developments taking place in society and the ever increasing need of recreation facilities would duly have to be taken into account.

2.   In order to follow closely upon this development and to measure the need as exactly as possible, much attention will be paid to study and research. Particularly it will be necessary to develop methods of prognosis that are more exact that those hitherto known.

3.   Not only will the Ministry carry out study and research and have them carried out, it will also encourage others to do so. Co-ordination in this field will be intensified.

4.   The "Third Structure-scheme for the Physical Development of Outdoor Recreation in the Netherlands", which is under preparation, will provide - as did the "Second Structure-scheme" - the lines on which recreation facilities are realized, within the framework of physical planning.

5.   Drawing up of master plans for outdoor recreation in suitable areas will be stimulated in so far as such plans do not yet exist. Shortly a revised edition of the brochure "Development of outdoor recreation projects" will be published; it contains the requirements to which must conform not only the master plans themselves but also the sectoral and object plans derived from them.

6.   The policy in regard to the development of the recreation areas is continuously directed to:

    (a) promotion of the greatest possible diversity of recreational possibilities;
    (b) the most efficient use of the existing recreation space;
    (c) the development of properly situated, laid-on and equipped new recreation space and recreational accommodation of various types.

7.   Also in the next few years high priority will be attached
to bringing about facilities for day-recreation in and around
those areas where large population concentrations are to be
found and relatively little natural recreation space is available
(Refer also to para 19).

8.   As it may be profitable to carry out certain works
together or in combination with otherworks, priorities of work
will be fixed with due observance i.e. of the question how
far the planned facilities from part of or are connected with
activities, such as public works and re-allocations.

9.   When fixing priorities of work included in the five-year
plan, it will be duly considered as to how far the execution of
the recreation facilities may contribute to the improvement of
economic conditions in the region involved.

10.   With a view to protecting areas that are valuable from
the viewpoint of outdoor recreation, it is important that
those municipalities that so far have net yet fixed their plan
allocations, should do so at short notice. The allocations
ought to be made in such a manner so that these could be
interpreted only in one way.

11.   The policy of land acquisition may be reinforced by:

     (a) an effective and centralized co-ordination of the
         acquisition of areas of rather small size by the
         local authorities,
     (b) the assistance to be rendered by specialized bodies
         in those cases where the local authorities are not
         able to acquire the land or to protect it otherwise,
     (c) a concentration of the land acquisition policy in
         the hands of the most appropriate authority if
         various governmental agencies are acquiring land in
         a particular area for different purposes.

12.   As the problems in regard of environmental health are
becoming ever more acute, special attention is paid to hygienic
aspects when planning and developing outdoor recreation facilities.

13.   More often than so far has been the case, the principle
will apply that those making use of specific recreation
facilities, will have to pay for it, paritcularly if facilities
are concerned in which much capital has been invested or the

cost of maintenance of which are considerable. The Interministrial Co-ordination Commission for Outdoor Recreation and Tourism (INCORET) has been requested to advise on the question whether in principle a system of levying cortributions may be applied.

14.   Also in the next few years it will be encouraged that municipalities make arrangements for co-operation in regard of outdoor recreation and create special administrative and executive bodies. The question will be studied how far the formation of districts ("gewesten") as intended by the Government, may be important when administering recreation areas situated in several municipalities.

15.   More attention will be paid to provision of information to the visitors regarding possibilities for recreation available in the country. Particularly it will be investigated in which way the information on the spot may be improved. It would seem that visitors' reception centres and special types of roadsigns may be useful in this respect.

16.   The interministrial co-ordination in regard of outdoor recreation will be reinforced. It is for this purpose that i.e. the task and the constitution of the Interministrial Co-ordination Commission for Outdoor Recreation and Tourism (INCORET) will be revised.

17.   The bilateral contacts kept up so far by the Ministry of Cultural Affairs, Recreation and Social Welfare with the related governmental agencies, will be intensified. This also applies to the so-called vertical co-ordination between the Ministry on the one hand and provinces and municipalities on the other. In view of this it is being examined to what extent the corps of advisory experts on outdoor recreation should be enlarged.

18.   The five-year plan - the experimental character of which is emphasized - will annually be revised; thus it will be keeping pace on the one hand with the progress made during the preceding year and on the other with the newly gained insight into the possibilities of the next planning-period.

    With the exception of the figures mentioned for the financial year 1971 the figures pertaining to the following financial years ought to be considered approximations only, as the ultimate decisions of the oncoming ministrial cabinet would have to be awaited.

19. Of the amounts mentioned in the five-year plan the following percentages have been earmarked for the various parts of the country:

about 15 per cent for the northern part of the country;
about 15 per cent for the eastern part of the country;
about 18 per cent for the southern part of the country;
about 52 per cent for the western part of the country.

In doing so paragraph 7 has been substantiated.

20. Of the amounts to be invested as indicated in the five-year plan the following percentages have been earmarked for the various purposes:

1.2 per cent for covering the cost of drawing up plans;
29.8 per cent for acquiring land;
69.9 per cent for equipping recreation areas.

21. The amounts mentioned under the headings "later" refer only to those works - as far as known at this moment - that will be started according to the five-year plan in the period 1971-1975 but will be finished later.

PART THREE

LEISURE GOALS AND OBJECTIVES FOR THE '70's

by

Dr. E. J. Tyler

The establishment of goals and objectives for leisure in
the 1970's, if these are to serve as an adequate and effective
basis for realistic social planning rather than remain general-
ized platitudes, requires a clear recognition and accurate
assessment of at least two major sets of variables. One such
set of variables reflects and delineates the existing social
environment, its evident trends, and the implications of
these in determining the probable and possible characteristics
of the society at some future date. A second set of variables
reflects and describes the behavioral characteristics of those
individuals who constitute the society, both those doing the
planning, and those for whom the planning is being done.

Usually, those variables which describe the existing
social environment, its trends, and potential future forms,
are carefully assembled and examined by social planners. In
fact, the identification and documentation of the nature and
extent of social change has become a major concern for an
evergrowing number of scholars in an everwidening range of
disciplines. Their interest in social change has been
paralleled by their growing involvement in the establishment
of goals and objectives toward which social change might be
directed, within the limits of man's developing capacities to
design and shape the world and society in which he lives.

But this same studious concern has not always been given
to that set of variables constituted by the behavioral
characteristics of man, the individual. Thus, while the factual

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basis of social change, particularly those aspects of social change related to altered economic procedures and institutions, has been well documented by an impressive variety of scholars, the implications of these changes for the individual, as a human being unique in his own right, seem almost to have been deliberately avoided.

The bias of the paper will be quickly evident. This paper will be concerned with individual behavior. It will be specifically concerned with the implications of documented social change for the individual and his behavior. Because man, the individual, is both the product of and the producer of that intricate set of social structures identified as society, an appreciative understanding of his behavior is of salient importance if social change is to be understood and its implications for planning are to be comprehended. In fact, the viewpoint of this paper is that the adequacy of any goals and objectives established for leisure in Canada in the 1970's, especially their potentiality for realization, will bear a positive and direct relationship to the extent of knowledge, understanding, and appreciation of basic principles of individual human behavior possessed by those who would establish such goals and objectives. It is not, however, the objective of this paper to stipulate the precise nature of these. This is a task beyond the immediate scope of this paper, but highly dependent upon the successful attainment of its peculiar purpose.

In general, the implications of social change for the individual and for individual behavior, have been given little more than secondary consideration, when they have been given any consideration. The reasons for this are undoubtedly varied. Perhaps one major reason has been that the individual and his behavior have not been prime objects for scientific examination until relatively recent times. Another possible and correlated reason is that the range of contradictory theories and viewpoints, evident in the literature dealing with individual behavior, is almost enough to convince anyone that there is no existing, valid basis for understanding individual behavior. Yet another, though less obvious reason, is that research in the expanding field of psychology, particularly in the last decade, has produced results which have tended to contradict long held theological, philosophical, economic and even sociological viewpoints. Viewpoints, incidentally, which have been highly compatible with an economic system whose functional modification has been the dynamic for sweeping social changes, but

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viewpoints which are quite incompatible with the implications of these same changes. As might be anticipated, these contradictory views are usually ignored or sloughed off by those contradicted as being unworthy of examination, appreciation or even discussion.

The underlying, largely unconsciously accepted, usually unquestioned, viewpoint of man and hence of society, has its roots in the writings and thinking of such scholars as John Locke, Adam Smith, Charles Darwin, Sigmund Freud and Karl Marx, liberally interlaced with and colored by Reformation theology, as well as with what has come to be termed the "Protestant ethic". Generally, this concept of man portrays a rather stupid, brutish, animal-like creature, born lazy, selfish, and greedy. His behavior is dominated by unconscious instincts and appetitive drives. Were it not for these, he would remain an inert lump. Because of these, and through their manipulation, man can be made to work and to be economically productive. He can even be made to become a social being, to unite his efforts with those of other men to form and operate a society. However, if he does become a social being, it is only by entering a "social contract" (such as marriage), and then only with reluctance. He enters social contracts primarily to maximize his own supply of scarce commodities or to protect his existing supplies and sources of economic goods. This view of man will be readily recognized as that of "economic man".

In our day this myth of "economic man" is all pervasive. It is clearly reflected in the economically-oriented institutional structures and the materialistic cultural patterns that young people are increasingly challenging and rejecting. It is a concept of man that is clearly consistent with value structures, attitudes, beliefs and ideologies typical of production-oriented, and even consumer-oriented societies. But, it is a concept of human behavioral dynamics which is sharply at variance with an emerging conservation-oriented society. Its widespread acceptance and pervasiveness is readily apparent in the willingness with which governmental bodies turn park sites into industrial areas; and in the reluctance of these same bodies to purchase lands for parks and leisure activities, or to develop centers for leisure activities, because of the "non-productive" nature of such investments.

There is, however, another view of man, and of the dynamics of human behavior. It is a viewpoint, relatively recent in development, which has had, as yet, only limited

influence in social affairs. It is a product of the expanding Behavioral Sciences, particularly Psychology, and a viewpoint increasingly accepted by young people, particularly those with more sophisticated academic opportunities. This concept of man and his behavior has its roots in the thinking and writing of scholars such as Rousseau, John Dewey, J. B. Watson, Carl Rogers and B. F. Skinner. In sharp contrast with the concept of economic man, the Behavioral viewpoint sees man as an active, restless, energy system for whom the essence of life is activity and for whom activity is the basis of life. It stresses man's capacity for development and conceives him to be a highly dynamic being whose constant activity is the basis for a developing capacity to modify his own behavior, to learn, and to solve problems. In fact, it is man's restless activity, his curiousity, his search for meaning, which results in his capacity to conceive, to find words, build language, and communicate, and in so doing to become a social being. It is largely because of man's capacity to become a social being, to learn and to solve problems in concert with other men, that he has been able to survive and to gain some control over his environment.

This contemporary, Psychological view of human behavior stresses the fact that, since man and his behavior are fundamentally products of learning, each individual through his own activities and the resultant learning, is transformed over time from a basically biological, to a fundamentally social, psychological being. A being who finds his richest rewards, his severest punishments, his greatest joys, his deepest sorrows; who finds himself, establishes a unique identity and becomes a person, as the direct result of his activities as a member of a group and a society. The Psychological view of man does not deny the reality of man's drive for survival. But it does contend that man seeks to survive as a self, rather than as a biological entity, and it points to a thoroughly documented body of well replicated data showing clearly that individuals chose unhesitatingly, willingly and repeatedly, economically, socially and even bilogically expensive modes of behavior so long as these support, maintain, or enhance the individual's own concepts of himself, and his identity.

The Psychological viewpoint of man accepts the premise that man is a bio-social-psychological phenomenon. He begins life as a biological phenomenon totally dependent on others for

survival and this very dependency becomes the basis for his
first functional adaptations, his first learnings. He must
learn how to become an acceptable, an accepted, and an
accepting member of some group, some society, if he is to
survive as a bilogical being. Each individual if he is to
survive, must learn quickly and clearly that the functional
determinants of survival are socially defined, that is defined
by those others upon whom he is dependent.

Just as the individual through his activities learns the
socially determined requirements for survival, he also learns
the socially accepted and acceptable means to this end. He
learns how to function as a member of a group and how to
participate in it's activities. He acquires a set of roles,
or patterns of behavior, acceptable to those groups of which
he is a member or of which he wishes to become a member, which
will permit him to participate in group activities where he
will be recognized and accepted. His developing repetoire of
acquired skills permits him to undertake increasingly signifi-
cant and responsible activities in the groups of which he is
a member. This is reflected in his enhanced status within
these groups, by the increased recognition he receives, by
this increased capacity to influence the behavior of others,
or to resist their influence, and hence by his increased
capacity to direct his own behavior.

As the individual becomes more and more a social being,
he acquires a set of evaluative norms, a value system, con-
sistent and compatible with those of the social structures
which sustain him, and upon which he is dependent. These
become his value system, the basis for evaluating his own
behavior. Beginning usually early in adolescence, the roles
learned, value system developed, skills and knowledge acquired
and retained, come to serve as a basis for defining the
individual as an unique, recognizable, and recognized person,
a self with an identity.

Once established, the individual's self concepts function
more and more in determining and shaping his total behavior.
More and more his feelings of satisfaction and disatisfaction,
of fun and enjoyment, and his designation of activities as
worthwhile, come to be determined by the extent to which
his participation in activities with others functions to
maintain and enhance his feelings of adequacy as a self, his
feelings of individuality and uniqueness, and his identity.

This process by which the individual is steadily trans-
formed from a fundamentally biological entity, into a socially
competent individual, and finally becomes an individual with a
sense of identity and of selfhood, may be broadly designated
as the "socialization process", a process which is directly
dependent upon the extent of the individual's access to and
participation in relevant activities with other people.

The term "relevant" in this context has a variety of
implications. First, it implies that relevant activities
are those in which the individual's participation will be of
benefit to him, because they are behaviors which are required
from him if he is to survive, that is if he is to be acceptable
to and accepted by some group upon which he is dependent.
Secondly, it implies that relevant activities are those which
will facilitate the acquisition of valid information about the
social world, its patterns of organization, its goals, values
and ideologies. Thirdly, it implies that relevant activities
are those which provide the individual with a range of
information about himself, from which he may draw in defining
himself and in establishing his identity as an individual.
Finally it implies that relevant activities are those which
contribute significantly to the maintenance, development and
enhancement of the individual's existing concepts of self and
of identity.

In essence, then, the success or failure of the social-
ization process is directly dependent upon the extent to which
the individual has access to and opportunities for participation
in relevant activities. The society that provides access to a
wide range of relevant activities for its members, particularly
for its young, will have done much to assure the success of the
socialization process, and this success will be reflected in
the maturity of its citizens. A mature individual, the product
of effective socialization, may be defined as a person capable
of adhering to the norms of his society, capable of sharing
in the modification and development of his society's long-term
goals, values and ideologies, and perhaps above all, a person
who usually (not constantly) finds real satisfaction and
pleasure in ongoing, interdependent interaction with his
fellow citizens.

It should be noted that the emphasis is on the capacity,
the capability, of the individual to adhere to the norms of
his society, and not on his adherence, or conformity, to such

norms. The mature individual has the capability to conform, but need not feel constantly required to do so. The immature individual, the product of inadequate socialization, of insufficient participation in relevant activities, may find himself unable to conform to the norms of his society, and even committed to constant non-conformity, perhaps because he does not know what the norms are, or because he lacks the necessary skills with which to conform; or perhaps, because of pathological reasons, conformity is equated with loss of self. Immaturity may be evident in slavish conformity to social norms, and equally evident in fanatical opposition to even the slightest changes in existing social norms.

That society in which the socialization process is effective tends to be a productive, stable, well structured society in which the indices of social disorganization and disruption, such as problems of mental illness, crime rates, drug problems and so forth, are low. Conversely, societies in which the socialization process is ineffective are characterized by rising crime rates, rising incidence of mental illness, increasing alcohol and drug abuse, increasing violence, and rising levels of social unrest. Certainly any impartial student of contemporary Canadian culture could not be faulted if he were to suspect that serious shortcomings in the socialization process were occurring in Canadian society!

The socialization process, as we have noted, is dependent for its effectiveness, on participation by the individual in relevant activities. In Canadian society, particularly for males, the socialization process has occurred in activities primarily related to the economically productive enterprises of the community and the nation. It has also been fostered in the range of leisure activities generated by a variety of institutions, such as the church, the home and even the school, whose existence and functioning have been largely fostered by and certainly highly responsive to the economic endeavours of the community and nation.

The adequacy of the individual, as an individual, has therefore been primarily, and almost exclusively, dependent upon his willingness and ability to acquire skills and attitudes necessary for his performance of useful economic functions in his community. His recognition by significant others as a man, and as a full fledged citizen, has been dependent largely upon

his willingness and ability to obtain employment, and by the standard of living (the range and extent of material returns) derived from such employment. The individual's adequacy as a husband, even as a father, has been defined, at least in part, by the extent of his capacity to provide economic necessities, and luxuries, for his wife and family. Indeed, his adequacy as a citizen has been, to a very large extent, dependent upon his willingness and capacity to pay his taxes, support his church and contribute to appropriate community charities and civic enterprises; and this of course, has been a reflection of his capacities for, and willingness to work, to obtain and retain gainful employment.

Since the individual's work experience has been his prime source of relevant activities, it has also been his prime source of information about the norms, values and goals of his society, about the structure of his community and society, and about his place in the scheme of things. Work experience that did not offer opportunities for relevant experiences, such as unskilled, assembly line work, has remained unattractive regardless of remuneration. Industrial Psychologists have shown repeatedly and clearly that, beyond often sharply defined limits, economic incentives are notoriously ineffective in stimulating productive behavior. Their research has also shown conclusively that those individuals who contribute most in productivity, in loyalty, in creativity, in economic activities, and even in social activities of a non-economic nature, are those for whom the activities required of them are highly relevant.

In the light of such evidence unemployment is much more than an economic problem. It is a psychological problem with potentially severe concomitants. For today's young people, the search for employment is a search for opportunities to engage in relevant activities; a search for opportunities to validate their claims to full citizenship and manhood. Failure to obtain employment rarely means lack of food, shelter, medical care or social amenities. It means lack of opportunities to find answers to such questions as "Who am I?" and "Why am I here?".

Similarly, loss of employment, especially for the older person, whether through technological obsolescence, retirement, or other reasons, means much more than loss of income. The unemployed individual can no longer function effectively in the range of roles that have served to define him as a man, a

self and a person--his roles as employee, husband, father, tax payer and concerned citizen. The unemployed individual seeks work, but he also seeks to re-establish his identity, to retain his concept of himself, and to regain his manhood.

The individual, young or old, who fails in his search for employment, for access to relevant activities, exhibits a typical behavioral cycle characteristically associated with feeling of guilt and shame that occur universally when self concepts cannot be effectively maintained. The behavioral cycle starts with feelings of intense frustration, typically exhibited in short temperedness, and over-sensitivity. This stage is followed by feelings of anger and hostility, exhibited typically in over-aggressive verbal and even physical behavior. Next is increasing depression and despondency, which merges into the final stage, apathy.

Individuals experiencing lack of access to relevant activities, and the resultant threat to their concepts of self, may seek escape from its behavioral consequences in a variety of ways. Some may seek escape through alcoholism, drug addiction and even suicide. None of these responses solve the problem, but they may serve at least to warp and to cloud the intensity of the individual's awareness of his loss of self and of identity. Others may seek relevant experiences in political activism, in protest movements, and street demonstrations. They may seek any and all kinds of social interaction that promise them an understanding of their world and their place in it, that promise them individuality, identity and selfhood.

Now it must be crystal clear to any thinking person, willing to recognize the reality of the nature, range, and scope of social change and of trends indicative of further radical social change, that the number of economically productive employment opportunities available, in relation to the size of the population seeking such opportunities, will decline radically in the next decade. Coincidentally, access to adequate food and shelter, to health and other essential social services, will become increasingly independent of employment, and of participation in economically productive pursuits. Under such circumstances the major portion of any individual's activities will be leisure activities, that is, activities with no direct economic function engaged in by the individual on a voluntary basis. Further, if the reality

of social trends and social change, as these have been so
ably and clearly identified and described by Dr. Francis
Bregha for this Conference, is accepted, their implications
may become more comprehensible if we recognize that these same
data support the obvious conclusion that a Copernican revo-
lution is occurring in the traditional relationships and
functions of those patterns of human activity traditionally
identified as "work" and "leisure".

Throughout most of the economic history of the Western
world, individual societies have been primarily concerned
with economic productivity as the basis for survival. In
turn, each individual member of each society has been required
to be economically productive; and the activity (and time)
devoted to economic pursuits has been usually identified as
"work" (labour, employment). Work has been the basis of
survival and of the standard of living, individual and
national. The man who did not work, who did not devote a
significant proportion of his activity to economic produc-
tivity has been viewed as a threat to society, and penalized
accordingly. Activity (and time), not related directly to
economic productivity, in which the individual participated
on a voluntary basis, has been usually identified as "leisure".
In production-oriented societies, leisure has been frowned upon,
equated with idleness, and eliminated as much as possible. In
consumer-oriented societies, leisure activity has been a badge
of successful productivity and a reward for productivity. It
has been the ultimate in consumptive behavior, that is, the
consumption of time in non-economically productive behavior.

At all times however, the dominance of work has been
unquestioned. Leisure has been tolerated and sometimes even
encouraged, provided always that leisure enhanced, or at
least sustained, and did nothing to impair the individual's
capacity for work. Work, however, has been much more than
the basis of productivity. It has also been the major vehicle
for the socialization process, and for the psycho-social-
development of the individual. Leisure has accordingly
functioned largely in a supplementary and supportive role to
work. Leisure activities have been both prophylactic and
therapeutic in function, serving at times as a basis for the
prevention of decreased productivity, and at other times in
a recuperative role as a post-productive preparation for renewed
and reinvigorated work efforts.

Accordingly, while the bulk of the individual's relevant
activities have been found in his work experience, leisure has
functioned to provide additional relevant experiences which
served to supplement and complement those provided by the indi-
vidual's work experience. Individual socialization has therefore
been primarily dependent upon work and secondarily dependent
upon leisure. For those whose way of earning a living has
also been their way of life, that is, for those whose work
provided high levels of relevant experiences, leisure has had
a relatively minor place in the socialization process. For
those whose way of earning a living has not been synonomous
with their way of life, that is, for those whose work provided
low levels of relevant experience, leisure activities have been
required to provide the basis of socialization, and very often,
leisure activities that could do this have been sadly lacking.

The evidence clearly present in reviews of social change
points unmistakably to the fact that the socialization process
must become increasingly dependent upon leisure. Leisure, in
turn, must become increasingly the major source of relevant
experiences for the vast majority of people, particularly
young people, and the major seed bed for the growth and
development of human personality and identity. Failure to
appreciate this fact is equivalent to a failure to appreciate
the fact that the destruction of a nation can be as complete
and catastrophic as a result of social upheaval and disorgan-
ization within, as from atomic attacks from without. The
cleavage between young and old in our society, the alienation
and anomy, the hostility and violence, the distrust and
rejection of established institutions in Western society, are
all symptomatic of serious inadequacies in the socialization
process. All of these are symptomatic of the inability of an
increasing number of people, particularly young people, to
gain access to relevant experiences either in work or leisure.

Assessments of social change and social trends that lead
to such conclusions, make imperative the need for altered goals
and objectives for leisure in the 1970's. These goals and
objectives must be those whose achievement will provide a
wide range of relevant experiences for each individual citizen,
experiences that will

- facilitate his acquisition of skills, information
  and attitudes basic for his acceptance of and by the
  society that sustains him and that he sustains.

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- provide him with a range of information and under-
  standing about the society that sustains him, the
  world in which that society exists, and the ecological
  and environmental constraints related to these.

- facilitate his acquisition of skills and attitudes
  which will enable him to interact interdependently
  with other members of his society and to find
  satisfaction and enjoyment in his interdependent
  interactions.

- provide him with an understanding of the institutions,
  goals, norms, and social values that typify his society,
  and with a range of skill, knowledge and attitudes that
  will facilitate his active and effective participation
  in the modification of existing social forms and the
  extablishment of new social structures.

- enable him to establish a realistic, satisfying
  concept of himself and so facilitate his becoming
  a person of integrity and dignity, recognized and
  recognizable in his own right.

In summation it must be stressed again that this paper
has not been designed to establish a range of specific goals
and objectives for leisure in the 1970's. It has been an
examination and consideration, in broad outline, of one of
the sets of variables--individual human behavior, which
constitutes a significant, if not the significant, dimension
of that multi-variable matrix from which specific goals and
objectives will emerge.

Those goals and objectives for leisure in the 1970's
which ultimately do emerge, if they are to be realistic and
valid criteria for both social planning and social action,
must be both congruent and compatible with the ethos of an
increasingly humanistic Canadian culture. Such goals and
objectives must be consistent with a concept of humanity that
sees each individual as an unique end-in-himself, in contrast
with that view which sees him primarily as a means to an end.
Such goals and objectives must be designed to facilitate each
individual's unique development, in contrast with goals and
objectives designed for the attainment of development deemed
to be normal or average for individuals comprising some
specific population, social group, category, or class.

Regardless of the language in which they are ennunciated and regardless of who ennunciates them, goals and objectives for leisure in Canada in the 1970's must recognize and stress leisure as a positive, human developmental force, the major basis for the socialization process, and a fundamentally human enterprise; which has the individual, his unique development as a self and person, his interdependent interactions with others, and his relationships with his environment as its essential and primary focus.

LEISURE GOALS AND OBJECTIVES FOR THE '70's

COMMENTARY

by

Dr. Howard Nixon

Dr. Tyler discusses the business of individual behaviour and I am just reinforcing a caution that we may find ourselves thinking of the individual in isolation from his community; what we need is to really examine the individual and his behaviour in light of the practices, habits and values from whence this particular individual comes. Dr. Tyler emphasizes this but in reading this paper I had to remind myself that man does not live alone even though we are looking at the individual.

There is an interesting discussion on "economic man". It is a delightful concept and, incidently, Dr. Tyler, in his typically noncommittal fashion, was able to avoid either the death, the resurrection or the continuance of this economic man. He just introduced him and sort of left him in Limbo. Perhaps he was under the assumption that we would consider his demise - or perhaps we would not.

Frankly, I think that Lloyd Axworthy emphasized something that needs to be repeated: "At this particular time, all of our institutions, schools, hospitals, indeed our entire political system holds the economic man in very high regard and society, as a whole, has found that the economic man is the base upon which our society is formed." To change this concept would be a complete disaster. For example, I can see the entire school system disintegrating without something to replace the theory behind the economic man and his existence. Now, basically students go to school to learn to earn and I am not sure what other motivation there is going to be.

Dr. Tyler suggests that man is in concert with his fellows and he determines for himself his choice of activities. If this is the case, then we might begin to ask ourselves the question,

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"Why do we have organized recreation and types of pleasurable pursuits organized in such a bureaucratic manner"? Quite frankly, the individual is left very little freedom to make this choice.

The word "relevant" creeps into the paper! We assume that relevance means that the individual selects those things which he finds to be meaningful, but somewhere along the way there has to be something more than absolute free choice. There are some activities with some kinds of leaders which do produce a value system that is meaningful to the individual if he is encouraged, or perhaps even coerced, to maintain his participation. The implication that the person will merely participate in those things which are meaningful suggests that the activity is obviously going to produce these values for him - but this is not the case. I think of a number of people who have found in literature, in music, in art and drama, in many activities, a satisfaction that carries them through their entire lifetime, but the reason for their participation was a little coercion in the initial stages.

The socialization process is discussed and to generalize by implication the socialization process now occurring in Canada is less effective than perhaps it once was in the past. Statistics and observation seem to bear this out, and the question now is what action or steps will be required to reverse this trend and to enhance the socialization process as well as to provide, within those leisure activities, meaningful socialization experiences.

Incidently, at the same time, what will society utilize as bench marks if economic considerations are eliminated? How are we to measure such things as human dignity, self-esteem, self-actualization? How will we know whether or not this socialization process is producing this type of thing?

How can we encourage those who will be expected to assume responsible roles to get on with them? Are we sure that there will be directional checks along the way to ensure their fulfillment?

The questions that are raised in this paper to me are those which one normally raises; What, Where, Who and When, but the most embarrassing question of all is one that keeps reoccurring - Why - The answer comes back in terms of the individual...

LEISURE GOALS AND OBJECTIVES FOR THE '70's

COMMENTARY

by

Gerard Marier

The main thrust of Dr. Tyler's paper is to reflect on
the consequences of the notion of work being the strongest,
if not the unique, expression of human dignity in the western
civilization. With this work, one is to gain status and a
place in society. Without it, through unemployment or
retirement, one is to suffer gradual alienation and loss of
identity. This notion, observes Professor Tyler, is obsolescent.
I am in total accord with him in recognizing that the new
generation rejects it as specially stifling and oppressive.

I would have liked, however, to hear more about the
reasons why and the consequences of such an importance being
given to work. I am intrigued that western man has given
work such high priority, even beyond the necessities for
survival. Could it be a consequence of male domination?
Mumford, in his history of the City, tells of a very peculiar
parallel between male and female cultures. Where the male
rules, society is sedentary, it builds, it fights, and it is
violent. Phallic symbols are strong and in evidence; obelisks,
towers, steeples. Under female rule, culture is that of the
nomad; it is pastoral and quiet. The bowl, the cup, the basin,
all vulva symbols are the architectural features of these
cultures. Could it be that the violent, domineering male is
the real cause of the tensions in our society - from the
generation gap to drug abuse?

I would have liked conclusions slightly different from
the ones actually reached. But we should accept the limitations
he has placed on his forecast of the future.

We have read of the five characteristics for valid goals
and objectives for leisure in the 1970's. To me they lack a
certain amount of audacity. They seem to me to reflect a

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of Quebec, Three Rivers.

tendency to integrate youth to the adult culture, that which is male dominated, which pays too high a tribute to work and negates any possibility for the celebration of life. Until now Apollo has ruled the western world! Apollo is now dead! A growing number of contemporaries reject the concepts of leisure alternating with work as with a good-natured and inoffensive partner, and enter instead into the world where people earn just enough money to be able to live.

Leaving it up to those who develop the concept of the modern world is to play with a leisure myth. Because it is a myth! We are not at all moving towards a leisure society. What we are running after is a society of desires and of needs which requires from its servants an ever larger ransom - work. In my opinion, leisure will always be but interruptions in one's work. The essence of the cultural revolution being born in the parallel world, that is, in work-leisure-work-leisure, is to be found in the festival, the feast, the celebration of the new life.

LEISURE GOALS FOR THE '70's

COMMENTS-IN-BRIEF

TYLER:

Everybody has an implicit concept of the nature of man and the world in which he lives. The trouble is that we rarely make that implicit concept an explicit, articulative concept. That is all I have tried to do in my paper.

You expect certain things from the world around you and your reactions to it are strongly influenced by your own views of what you are like and what other people are like. If I meet a friend in the morning and offer a greeting to which he does not respond, I wonder what is the matter with him.

Something I did try to do was to view man as an activity phenomenon in which some of the core of this activity can be identified - like learning. If I use man as an activity phenomenon, I establish then the criteria for any classification I build from there. I am surprised that the physical education and recreation people particularly did not attack this statement. Also, no one questioned my statement that time is meaningless by itself, that it is only a device which measures the extensity of activity.

One point I did make is that the fundamental factors in survival are socially determined and the individual does not have much choice. However, as the individual continues to grow, he increases his capacity to select his activities and even to challenge the group that he was originally dependent upon - even to challenge their roles. Power is not only reflected in the capacity to influence other people, it may also be reflected in the capacity not to be influenced by others. This can effectively be seen in any high school classroom.

It is also true that if work defines one as a person, that the experiences of work reaffirm one's own worthiness, convinces one that life is worthwhile, then there is no way one wants to stop work. Work is then a very meaningful phenomenon. Certainly in some societies it is war, not work, that has been the basis of manhood and the man who was not a warrior, who did not exhibit courage and who was not willing to fight - was not considered to be a man.

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These are masculine societies and I pointed out that in
our society the individual, especially the male, achieved his
identity through work. The tragedy, in one sense, is that the
female achieved her identity through marriage - which is another
form of work at reduced wages! I agree that if we move out of
work as the basis of relevant experience in the development of
a person, the possibility will arise that males and females
will have a parallel opportunity to develop without one being
dependent on the other.

I believe we can see the day when individuals will spend
very little time in work activity where money is the outcome.
The bulk of his learning will occur somewhere else. Where then
does the man find the opportunities for activities that help
him to understand the world he lives in, the power structure,
in institutions and the people who live there? The suggested
answers are out of leisure; work will be a decreasing source
of opportunity.

Another point is integration. I am not prepared to live
in perpetual revolution and I don't think life has a particular
desirable value in a world of complete chaos. I suspect that
those who are the youth today will eventually wish they could
talk to the youth of tomorrow. The gap between the 60-year-
olds and the 25-year-olds is no greater than between the 25-
year-olds and the teenagers.

There had better be some kind of integreation - not of
youth with adults but of people with people —where people can
accept an interdependent functioning.

If you buy man as an activity phenomenon, as a learning
being, as one who has potentialities far beyond anything yet
recognized then you missed the point of the humanistic trends
that surround us today.

These humanistic trends say man can have capabilities far
beyond anything we have ever attempted because we have been
content with a normalistic approach. We have been content to
see that what he got was the norm or average for his class or
his group instead of saying the chances for him to grow
beyond a given point were up to him.

You do this through activities. If you recognize that
activity will be the big force in molding and shaping the
individual, then the whole problem of leisure becomes an
extremely significant problem.

If we accept Dr. Bregha's viewpoints and those of other futurists who say that the economic solution of the problem is within our grasp, we now have to look at the other side. In other works, what kind of people now will come and develop to do this kind of thing? If we don't take this next step we deserve everything we get. Values evolve! Value systems can and will be modified by people's experiences!

DION:

How can an older individual whose values are relatively well established help younger people to establish value systems?

TYLER:

Values grow out of relative experiences. We value those things which give us the things we need. Since work was necessary for survival, it was originally valued in its own right. Over a time we abstracted and accepted work as a value. Now! The person who is engaged in leisure activities is going to develop his set of values too. For example, he finds it important to understand himself and the world he lives in and he begins to value the capacity to learn.

If he finds satisfaction in interaction with others he begins to value interaction rather than the results. He may begin placing values on the processes themselves. I suspect that people who participate in certain things learn some of the things which have been referred to as old-fashioned. For example, a former long-haired student recently came to my office with a new haircut to tell me he was going into law because "in law you can make important changes". He had made a discovery and his discovery had changed his values.

AXWORTHY:

There seems to be a built-in premise that there is going to be less work and that this is a good thing. I'm not so sure. The basic class division seems to be between those who enjoy their work, those who don't and those who haven't any work. If we are to have less work, I don't see such leisure things as bowling alleys, etc. and hectic amusements as being good. Moreover, leisure activities and resources cost money. I'm not so sure I want to see my tax dollars being spent like this - I'd sooner have them go to the poor.

TYLER:

I base my remarks on the premise that Dr. Bregha's statement of trends is to be accepted. I simply said that as these trends develop something else becomes necessary. But there are people who aren't getting work experience - as you stated.

On your other point, any leisure experience could incorporate a whole clustering of varied experiences; education, cultural pursuits, community activities, etc. I don't equate leisure to sports and recreation only. For example, some of the very people with whom you are involved may be getting real satisfaction from rushing around, publishing their paper, and all sorts of things.

LAPLANTE:

Society is still based on the value of work. If we project ten years ahead, things are going to fundamentally change. Work hours are decreasing. However, for several centuries work has been placed at the summit of a hierarchy of values and there are bonds of interdependence attached to it from other values. In changing the work hours attitudes are not fundamentally changed. One of the great illusions has been the viewing of leisure as a reward. The worker is not a creator; he has a boss, three foremen, four straw bosses over him and he cannot express himself as a creator. He puts on bolts all day and at night puts on the "skin" of a man of leisure who creates, participates and expresses himself.

There is sufficient research to put in doubt the thesis of leisure as a reward and to advance the thesis of fulfillment at work and at leisure. The only ones who have experienced leisure activities otherwise have cut their bridges with the totality of the present society. To the marginal (deprived, elderly, young, immigrants, unemployables, etc.) the word leisure has no cultural meaning. These people rarely have the opportunity to express themselves.

This poses a basic question. If there is a relationship between the working world and free time and if we really want to change things, then how can we work solely on the aspect of free time? I'm experimenting with marginal groups considered as laboratories to be observed, model tests of a total life.

If models such as these end up by becoming dominant, we would
have another hierarchy which would not cause work as such to
disappear. Work would take another place. Production of goods
to live would remain amongst the values but perhaps in a different
hierarchy, putting other things at the top and the middle of the
series.

FARINA:

I'd like to reply to Lloyd Axworthy because I think he
is putting us on. He doesn't believe work is disappearing but
admits unemployment - the national average is 6% and in some
centres runs as high as 20%. Does he believe that it is a
triumph that we have built all these machines and have freed
only 6% for leisure opportunities? People are entering the
work force much later and they are leaving earlier and earlier
as retirement age goes down. Community colleges keep other
thousands out of the work force for another two years. Firms
are moving to the four-day week - soon it will be the three-
day week. There are a lot of people holding jobs who don't
work i.e. firemen, elevator operators, etc. We are getting
hung up about work and leisure because of the variables.
Whether there is any work or not, certainly there is a sense
of companionship, belonging, status, etc. Who has the highest
status in our society - the man in the locomotive who has a
job and doesn't work or the widow with six children on welfare
who works very hard and has no job. There is not a clear-cut
work-leisure dichotomy. There are satisfactions which have
nothing to do with money and jobs which offer little in
satisfaction. Work is being replaced by the job as the basis
for the distribution of our national wealth.

AXWORTHY:

You still haven't answered the question on the economics
of leisure. What are the resources? Who do we go to?

Where people retire earlier, they live longer.

We've also eliminated jobs for some of the marginally
employed i.e. raising the minimum wage to $1.75. Perhaps we
should continue to expand efforts to create job opportunities.
Perhaps this is better than giving people leisure with which
they are not equipped to cope. Perhaps we should be thinking
about building leisure facilities which will attract, serve,
and be accessible to industries in a given area.

ALMERAS:

     I would like to react to Dr. Tyler and especially the
interaction between the individual and society and the idea
of conditioning which is basic to his assumptions. I want
to start with a parallel to establish my point of view.
Nature has foreseen in its development a period of adolescence;
a period of testing, a period where one attains certain values.
It is called by certain psychologists a time of crisis. I
look at it in a positive sense with the word "crisis" meaning
a time of choice, a time of purifying. I think that it is
important to recall that this time of confirmation of conflict
at the time of adolescence is a very rich period. Perhaps our
society has a tendency to force integration of certain values
rather than being attentive to the dynamism of what is going
on in this period when there is terrific energy developing in
an individual as he seeks his own individuality and his
autonomy.

     Society has always had a tendency to assimulate all
elements of differences in relation to the system at this
time. When society does not succeed to master by assimilation
the elements of contestation, it tries to make them disappear.
How many men full of initiative have had as gratitude from
society nothing but rejection and often it places them in a
situation of marginal people and has deprived society for a
lifetime of its most creative elements. The most creative
people are the most upsetting in a society. Since a society
is stronger than the individual, we try to condition them, to
assimilate them. We use an elegant word - adaptation.
Adaptation means the setting aside of all creativity. Our
society has been centered on the "know-how-to" - the rich
rewards - the Department of Education billboards which state
that by education one becomes wealthy. There is something
new in youth today - they have gone from "to-know-how" to
"to be" and it seems to be a fundamental task. They seek to
evaluate, to choose, to find their own style.

TYLER:

     If I had not been sympathetic to the viewpoint of M.
Almeras, I would not have included Erikson in my paper.

MEISSNER:

        I think I'd like to start with what you've just said. I
think you did not want to be accused of describing a person who
is an overconformist. But by talking about a mature individual
I think you still give a positive value to the person who is
perfectly socialized, who has learned the rules of the game,
and in that sense I think you are painting a picture which
doesn't permit much innovation, or much adaptibility. In that
context I would like to say some more about work. The picture
is sometimes painted that with work and production most of the
problems are solved.

        Most people in this world live very near the survival
level - at least a fourth of the population of Canada are below
the survival level. In this sense, I think it is ridiculous
to say that the problems of production are solved and that we
are approaching the golden age of leisure. Most people work
at pretty dull jobs, yet when they retire they say they would
like to work because it gives them something to do. People
seem to like work even when it is not very pleasant. It is
also important to recognize that most of the time people spend
in so-called leisure is in front of television, which is just
another kind of programmed activity. People who have lousy
jobs also have lousy leisure and people who have interesting
jobs have no difficulty in finding interesting choices.

KNOTT:

        Dr. Tyler's presentation is so elegant that I'm afraid that
we are going to swallow it whole. The description here of
socialization seems to place a value on natural acceptance of
socialization. If you have been socialized it is good; if you
are not socialized you are immature or inadequate; that you are
preaching revolution and anarchy. I'm not sure this is the
case. In contemporary society the process of change is so
rapid that youth are now facing the dilemma of acquiring one set
of information from their parents, one set of information from
their peers, whole new and different sets of information that
are entirely new and did not exist before, and, in many cases,
cross-cultural information that did not exist for their
parents.

Consequently they cannot accept this socialization process
and go into the society as it was before. They must go into
something new and different and perhaps what is necessary is
not so much a concept that is inadequate or insecure but rather
more mature. What is really necessary, and happening, is a
continuing process of socialization. If you cannot build a
society, you build a set of plural societies which means we
accept, in a way, a continuous revolution which does not
necessarily lead to anarchy or chaos. Youth seem to be making
the adjustment quicker than those who are older.

DESMARNAIS:

Speaking of socialization, it is evident that it can be
learned, based on a system of conditioning. But there are
other aspects, especially this interaction which exists between
society and the rules which it imposes on the individual.
I would like a more dynamic interaction where the individual
is not passive and where there would be action by the individual
on society and on the structure. For example, society raises
the individual by the principles of reward and punishment; if
you do this action, you will have this reward.

There is a basic problem in the separation of work and
leisure. If one has a certain satisfaction in his work and
if one tries to define work and leisure, one arrives at an
impossible dichotomy because of the values conveyed to the one
or the other. For example, there are the values of satisfaction
and of fulfillment. It is difficult to define, because one finds
in both work and leisure the same values, i.e. fulfillment, etc.
In active leisure an individual does in some way exactly what
he does in his work; therein, he finds the same values and fills
the same needs.

These considerations lead me to the following question:

I am curious to know for those who find satisfaction in
their work, the relationship between their work and their
leisure - in two ways; first, the quality of the leisure they
have; second, the kind of leisure they choose. Does this
leisure resemble their work or is it passive?

FARINA:

    Right now in our society the basis of the distribution
of our national wealth is the job. We have all types of
government programs which attempt to plug the gaps but it
seems that this is not working for one-quarter of the population.
It seems that it is about time for the economist to figure out
a better basis for distribution. Let's repeat from Montmorency
I:

    Man is a gregarious animal.

    Leisure is a state of being free from the necessity of
    work.

    The object of education is to prepare man to occupy his
    leisure.

LACHANCE:

    We have spoken of marginal groups. What is the percentage
involved? Of whom are we talking? The young? The old?
Working women? We are not speaking of women working at home,
bored to death!

DANSEREAU:

    Marginal people consist of those to whom work has no
significance or is not possible. I am uneasy about the problem
of survival; we must continue to assure this.

    It can be assured because of what we can produce together
as a group - the nation. The way of doing it can be by the form
of work which is paid for at the moment. But certain people
have told me they are not assured. I am struck by other things
also - communal living of the young. (This reaches old values
but not the old values we spoke of this morning). I had the
impression that when Dr. Tyler spoke of old values he referred
to productivity, stability, etc. There is, in the western
heritage, other old values, i.e. the sense of sharing. These
values are capable of organizing a society as well as the value
of profit from productivity of work and which will assure
survival to the same degree.

If I meet someone who is hungry on the street, I practice charity and assure his survival. Charity is a negative idea for us; it is shameful to practice and shameful to receive. However, charity can have another meaning. Fraternal sharing and the distribution of roles in society can be affected otherwise than on the basis of work. Returning to survival, I think it is necessary, without reflecting on leisure, to reflect in terms that there is a civilisation to reinvent, based on values and these values are not all centred on work.

FARINA:

What Claire has said emphasizes that we have women in our society with non-work time who are unable to have either money or leisure. The question is how can we create awareness as to choices which are available for self-actualization? We know that many of them are finding things to do such as educational courses, community work, etc.

KAPLAN:

There is a current study being released giving international statistics on women who are working, yet not working.

TYLER:

One of the great problems in this whole field is a lack of willingness for people to attempt in any systematic manner to deal with ideas.

The last two paragraphs in my paper define my point of view.

PART FOUR

PARTICIPATION - SOCIAL ANIMATION

HOW TO INTERVENE

by

Fernand Dansereau*

"When man's future is contemplated,
what is usually forgotten is man himself."

I did not participate in the first Montmorency Con-
ference. Before writing the following notes, I read the
report published on that conference.

I learned something from those texts. They inspired
in me a very deep respect for your work. For conferences of
this type, one often feels, and rightly so, a sort of dis-
trust. The intelligence and openness of mind which mark
your deliberations had the gift of transforming my distrust
into humility.

The reading of these texts aroused in me the need to
clarify many things. I am going to undertake this before
you and if possible with you. I am going to try to give it
all the candor of which I am capable.

To begin with, I wish to inform you of some uneasiness.
As I was reading the reports of last year, doubt came over me
about two concepts underlying these conferences which turn up
in all the work.

1. The Concept of Leisure

Let us say first of all that I am not sure that I
believe in the idea of leisure. I liked very much the clari-
fications made on this by Dr. John Farina; in particular, the
distinction he made, that leisure is not necessarily free
time. Nor is it what he called "necessary time", that is,
time filled with social and family obligations, which are
neither free nor restful. He noted that leisure is often
found during work. These clarifications helped me to see
more clearly certain problems in my personal life.

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* Mr. Dansereau is a well-known film maker presently
  associated with In-Media Inc. in Montreal.

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In spite of everything, I remain reticent before the concept of leisure. I have never really believed in it. My experience is one of having sought all my life for my growth and development and my happiness. But never leisure as such. And I tend to think that others do the same, which is, I admit, highly dangerous.

Quite often, in reading last year's report, the question came to my mind of wondering if the word leisure did not hide a sub-verbalization that had to do with happiness, that eternal and elusive preoccupation of humanity.

What bothers me most in the concept of leisure, is that it remains inevitably linked, according to the purest dialectic, to the concept of work. And again it only gets its full meaning when this concept of work is tainted with negative characteristics: Work - obligation to earn a living; work-alienation; work - eternal condemnation of man to suffering and toil.

The fact that, for the majority of citizens work is identified by these negative connotations, in no way dispels the ambiguity of the concept of leisure. For there is another experience, rarer but nevertheless possible: that of being happy in work.

This has often happened to me. Must I confess it? And when work made me happy I was not tired by it. Or if it tired me, the fatigue seemed good to me. It was the very same thing in free time. When free time is good, it is not so different from work. It is made up of curiosity, some-times intense activity, stimulating relationships with others and with the environment.

The real difference between these two types of good times is not related to freedom, because I occasionally work in freedom.

The difference is that for working time I receive money and for the other, I usually do not. I often think of this money, surely! Like all human beings, I run after it. But it often happens that I forget it, even in my work. At these times, what is the difference between work and leisure?

What is leisure in short, if not being relieved of certain constraints in putting my creative aptitudes to work? And can one seriously speak of leisure without mentioning freedom?

2.   The Concept of Planning

Let us also say that I am not sure I believe in the concept of planning, either. And yet, I used to believe very deeply in this idea. Many fertile experiences of my life are connected with projects undertaken by groups of men together. Having a project, gave a meaning to things. It gives hope, provides the needed pretext for a fraternal exchange of sympathy and for the pleasure of dreaming. Sometimes it even changes reality. And what is planning but having a project? There was a time when I dreamed of our political life being reformed by citizen participation in the planning of their common future. I shall even admit that this still seduces me.

In spite of everything, I feel doubts about undertaking planning. With the years, I am gaining a sort of cynicism. I am more and more uncertain of what actions we should take to change reality.

I am not making myself clear.

What I mean is that I don't think there is any proof that the actions we take to improve the world are really effective, at least in terms of happiness. And the most suspicious of all seem just those in which we try to put all our good will. Since the beginning of time man has tried to change the world! Are we any happier?

This doubt returns when I think of projects such as those of some of my architect friends, who had the opportunity to develop space for people. Never have I seen so much in- telligence, talent and altruism put to the service of an ob- jective. Ten years later, the concrete achievement having undergone the experience of human habitation, not much remained of that fine ideal and many new problems have arisen.

Man's rational action on reality seems very questionable to me. It produces a new reality which produces new problems. I think that the play of progress is doubtful. Is there really progress in history?

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You see that this involves an old philosophical question. Nihilist temptation. I am not evoking this for the pleasure of displaying my metaphysical anxieties, but because it brings up a sub-question.

I often wonder if our need for action, our need to draw up projects with objectives, strategies, processes and evaluations, is not a game to keep us from seeing and hearing our true reality. For example, the question of happiness and freedom we are discussing may be concealed by the word leisure.

Also for example, all this agitation around the role government should take on leisure. I read from a last year's report:

"The government must increase opportunities (for the citizens, I presume) to use free time satisfactorily".

This is the height of absurdity.

I understand very well what they are talking about: to create better planned parks, obtain shorter working hours, try to initiate cultural changes, etc.... But I think that this is still a remarkable attempt to turn a deaf ear to reality.

For what I and a few others are seeing in reality, is that the Federal Government is imprisoning and violating the pride of being a Quebecker. I would prefer that it let me breathe a little and, if it had good will, let me escape from its claws.

What I see is that the provincial and municipal governments which are closer to me, keep building up their monstrous administrative machinery out of an electoral system which means nothing in terms of common expression. So the free time I would like to see the government grant me, is mainly the time to live with others, my way and not theirs, in the wisdom of my daily life and not in the labyrinth of its planning.

It is in my view an aberration to speak of the "role of government in leisure", while the very notion of government is in question.

To tell the truth, it is not planning so much that I question. I like planning our group reports in the groups in which I work. With one another first, then with others and the environment. It is against the dimensions of planning that I have doubts. Planning frightens me when it undertakes to deal with human groups where direct contact is not possible, when it is intended for large groups that do not yet have the means to plan together in a genuine way.

The Question

This lead me to touch more specifically on the subject I have been asked to reflect on.

"We would like", Cor Westland said to me in his letter in which he explained my assignment, "our group to go seriously into the question: How to intervene? This would involve discussing the different types of intervention (institutional and non-institutional methods) and the different and/or desirable areas of intervention. Can the organizational and conventional models be utilized to improve cultural animation? How can cultural power be diffused?"

Permit me, before giving my bits of answers to these questions, to tell you of an instinctive reaction, which will complete what I have already said about leisure and planning.

There is no way that I shall consider, in these thoughts, the diffusion of cultural power by itself. All power must be diffused or not at all. The cultural cannot be separated. This will become clearer, I hope, in what I shall say next.

To the questions I have been asked, the only possible answer is to share with you my experience as a movie producer and animator. It is a concrete and modest experience. It is far from adequate to clarify everything. But this is what I have and I can only tell what it has taught me.

If my remarks seem too down to earth to you, it is because I have hardly gone further than this level.

Artist-Animator

Let us begin with the experience of an artist-animator.

Some years ago, I began to acquire the conviction in my trade of movie producer, that the film making process was more important than the film itself. I noticed that all the phases of production (research, plot, filming and showing) changed reality more, my own and others', than the distribution phase. This was true for myself as a person in relation to other persons.

This intrigued me at the time.

It also made me think of group psychology, since the trade of movie producer is at the communication level in large groups.

Quickly, the need to get training in animation became clear to me. Animation, which I shall define here as the "knowledge of ways of intervening with small and large groups", appeared at the time as an essential tool in what I was doing every time I made a film. I therefore set about getting equipped for this subject.

This process enabled me to make the first link, which was trying to integrate in daily life the practice of animation, with the practice of the artisan's trade in the medias. This could not be done without forcing me to reassess both animation and the movie theatre.

This process enabled me especially to enter into contact with other artists of other disciplines who had followed the same route as I in their own disciplines.

By anecdotes, chance and affinity, we finally formed a group and undertook action. It is interesting to speak of this, as it provides some elements of the answer to the question: "How to intervene?"

The first thing to be said is that this group was multi-disciplinary. It should also be said that each member of the group remained a practising artist, in the sense in which people used to speak of practising Catholics. That is to say each of us continued to produce individually as artists. It

should finally be said that by the law of affinity, each had acquired much experience in education and/or group psychology.

This was quite a rare set of components and I can only think how lucky I was to have been able to join such a group.

However, what is important now is the learning we acquired together.

We began to hold training sessions, workshops and to practise intervention with small or large groups, in the name of creativity.

We learned much in this work.

First of all, at the level of education, and I begin to answer the question "How to intervene?", we discovered that learning is easier in connection with a play or matter than on the conceptual or oral level. (With the result that I am always ill at ease in the conference medium).

We also discovered that learning, when experienced in this relationship with a material, often goes beyond its specificity and tends to become universal learning for the person at his own development level.

This was a great deal already. To find that matter is fertile and to find a materialistic philosophy in the study of human relations! This opens up a strategic path: to try mainly to intervene by calling people to material action, to concrete work, even when this involves the conceptual, the psychological, the spiritual.

Animation

On the level of animation itself, we made other discoveries: first of all, that the appetite for pleasure and the instinct for creation are as fertile instruments in terms of change as anxiety. Those who know group dynamics are aware of course that for many years, anxiety was recognized as the principal tool of progress, change and maturing. Without being in favour of eliminating anxiety completely, without denying its frequent fertility, we were able to orient our work to the pleasure principle and discover that progress was just as quick and intensive.

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But what we especially learned in all of our activities was that there is a central problem for the person in contemporary societies and this problem is the feeling of non-validity. It is an unadmitted feeling, often unconscious, however, less unconscious than psychologists try to make us believe, and very deeply bitter.

In the disadvantaged, we found the expression of this feeling in political and economic terms.

"We are no good or inferior, because we have not succeeded".

In the more advantaged, we found this feeling on the religious, sexual and also artistic levels:

"I am not artistic; I sing off-tune; I can't draw. I know nothing about art and can't do it".

The result of our work was that often the disadvantaged came to discover their own potential in political and economic terms. Our work had the result that those whom I have called the "more advantaged" often came to discover their own potential in artistic terms.

We always witnessed the same phenomena:

(1)   Discovery that what is good or bad is not outside the self, does not lie in pre-established standards, but in the feeling of satisfaction and progress one feels or does not feel, inside oneself, with what one has done.

(2)   Serious identity crisis follows this discovery when dizziness arises towards the question: Since I am the only true judge of the quality of what I do, therefore who am I?

(3)   Resolution of the identity crisis in the generalized sense of one's own potential. "I am a being capable of... all sorts of things".

(4)   Confirmation and consolidation of identity, in learning the limits one's potential: The limitations inherent in all human beings are many; hidden resources, hidden from reality. The exercise of power is knowing how to recognize and use these resources.

(5)   Emergence of a personal autonomy which, if it has been
       acquired in a particular medium, for instance in the
       arts, touches the human being at such a fundamental
       level that it is immediately transferred to all other
       sectors of consciousness. Many times, the participants
       in creativity training left with the conviction that
       for example, administration could be creative, and was
       itself as creative a human activity as, let us say,
       painting.

    Throughout all this, but at the centre of it all, even
if one thinks that nothing happens, is the recognition of
the person and of persons.

    We have indeed re-learned that the knowledge of our
respective trades, that all our pedagogic knowledge and all
our animation talents are of no use if we could not meet our-
selves as individuals, meet others as persons and help others
to meet each other as persons. And as powerful persons!

    We learned that people were living under a triple
negation: negation by religion with its myths of heaven and
hell and its concept of sin: without good works and grace,
the person is damned and therefore not valid.

    Negation by psychology: since Papa Freud said it, we
must resign ourselves to the fact that man, that is, each of
us, is a stormy ocean. I am full of perverse and destructive
instincts. Without psychoanalysis to help me re-channel all
these negative forces, I am condemned to war, to the death
instinct and to final incest. I am ugly, underneath, and
without psychoanalysis, I could not survive.

    Negation by economics. Without money, without saving,
without property, without success, I have failed. I have not
been able to balance my forces. I was not wise. I am petty
and dangerous.

    We became aware that our task was to pay off, one by
one, these mortgages, which constantly instill into the heart
of the person a feeling of worthlessness.

The report of the committee on the Philosophy of Leisure said last year:

"We must turn to man and not to production. Man in his totality is the important idea. This being so, we hope to become free, independent and human in all respects".

"This is a permanent process of achievement and creation, a becoming".

"How can we realize these conditions if the individual is not sure that he will count more than the institutions or if he is not sure that his point of view and his idiosyncrasies have any importance for the whole society. Man is no longer "hand" or a "laborer". He must be appreciated for himself. How will we learn to consider the individual as a "whole"? This is the principal concept of the leisure era: global man, total man".

I couldn't say it any better. Our animation experiences show the same thing. To the final question: "How to intervene?" I have no other answer than to add: we must start today, right away.

To turn towards man, to focus on the person, does not mean to turn towards the man-concept, towards the abstract person. This would be to focus on a predetermined idea.

What is necessary, on the contrary, is first of all to turn towards oneself, then towards one's family, one's work colleagues, one's friends, and try to establish new rapport with them. You have no idea how revolutionary and educational some effort in this direction can be.

A Brush Fire Strategy

The second consideration is that it is first necessary to try to intervene in situations in which relationships among the people may be direct. We have not yet perfected mass communication systems which truly respect people and allow real dialogue within large groups of people.

Television could provide such a tool. Its design
would allow instant two-way communication with permanent
alternating poles between transmitter and receptors. But
our concepts for its use are backward. We hardly know how
to use television, other than as a method of distribution
rather than of communication. In this way it is still to
this day more a method of conditioning than an instrument
of dialogue. Such conditioning is usually neither wanted
nor conscious. It is none-the-less the fundamental pre-
occupation.

I am all the more aware of this, since the question
constantly arises in my trade. In the movie business the
essential technique is to offer the spectators a living
person on the screen, with whom they may identify. This
involves mythological manipulation. Never a dialogue, even
in films which try to be the most broad-minded.

This poverty of real dialogue on a large group scale,
inclines me to voluntarily favour a more limited strategy. I
I think it is necessary to start at the level of direct
relations, in which human beings can see and touch each other
with relative ease.

What I am actually advocating is a brush fire strategy.
This means lighting scattered small fires, which will enable
real people to gather together, rediscover each other, take
over their own individual and collective potential.

From a workshop, a session, one training period to
another, our group has often caused the question to be asked,
and often asked the question itself:

"What can we do to keep these human plants, that
suddenly start to bloom, with a little intervention
from being crushed by the steamroller of technology?"

The answer comes right into the brush fire strategy.
We don't need so many small fires to light a prairie. This
must begin somewhere, the grass must be very dry and wind
favourable.

Now I think that the wind is favourable today and the
grass very dry. Along with the clamour I constantly hear
about the dehumanizing impact of technology, I see the

universal movement which is unfurling upon the world, that of a new need, both for inner possession and freer expression.

When I look at the past years of my life and of the life of the people around me, despite pessimistic statistics, I have to yield to the evidence: these were certainly hard years! But also years of freedom and exploration. Which of the two points of view should I take?

When I look at the past, what strikes me even more, is its unbelievable unpredictability. Who would have thought in Quebec at the time of Duplessis that we would have so many upheavals, changes, so much hope and so much anxiety? I again find myself before the unbelievable mystery of the living phenomenon. And I discover that the governments and their actions have almost always been dragging behind in this evolution.

They hold great power and groups of human beings are right to fight to attain access to it; but all the laws, all the structures, all the political ideologies have come along always as somewhat belated symbols, to confirm what our collective experience had already affirmed.

What leads me to think that what is required first and foremost when the question is asked: "How to intervene?" is a certain amount of faith. A naive faith in the person, in hope for a human future. In this complex contemporary world, no one is sure of anything! It is of no avail to try to set up a pattern of behaviour from the more or less pessimistic writings on current events.

The concrete force of hope in oneself must be interposed right now, in reality. This must be done first with oneself, somewhat blindly. This is what will change reality.

I realize well that this blind faith, this brush fire strategy, this resistance to governmental action poses a very serious question. I would not like to evade it; one could rightly tell me:

"You propose anarchy. In doing so you are a living example of the alienation created by our society.

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Your hope is fine but it only makes you more
vulnerable. And what have we got to do with
a freedom which does not recognize our inter-
dependence?"

I shall say first of all that to focus on concrete
persons, to believe in the positive nature of their
creativity, may well seem anarchic. One may wonder, and
rightly so, however, if this is really more anarchic than
we are offered nowadays in the social order.

I, like many people, have the impression that this
order is based on the principle of established incoherence
and injustice. The thousand facets of reality illustrate
this every day. And I find myself forced to come over again
to the radical finding at middle age that I made in my youth.
My mind is made up. I am going to tolerate the current
social order only to the extent to which all its systems
serve to maintain a minimum of a link among us; but I must
hurry up to change all this and I must push action to the
very limit of the breaking point of the social contract,
trying not to go beyond that limit.

Anarchy, or if you prefer instability, has become
established in any case in the social fabric and we have
only one solution; experiment to find out how to live per-
manently in this instability. The only recipe I have been
able to discover in this connection is to start with the
self and with concrete people.

Anarchy is actually a poor word to describe the atti-
tude I am advocating. Anarchy is a strategy which puts the
value of freedom above all, which makes freedom an absolute.
It does not recognize at all the importance of the bond with
others and this does not satisfy me.

In groups of people of a size which permits direct
rapport, I notice that we are always seeking to reconcile
people's autonomy and the needs of the group. And we often
succeed in doing this. In fact, animation has taught me a
lot about this. It is based on the notion of consensus
rather than on the notion of majority. It tends to protect
minorities instead of the majority and yet the practise of
animation tends to show that cohesion and coherence may be
acquired in a group without sacrificing the persons' au-
tonomy.

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The problem rises when there is a question of trans-
posing the animation model from groups of limited size to
large groups.

Everything happens as if we were drawing up a new type
of social contract in small human laboratories; but we don't
yet know how to apply this contract on a society-wide scale.

Oddly enough, it appears to me that to admit this
frankly is an essential element of a valid answer to the
question: "How to intervene?" Another element would surely
be to try to see the most interesting direction of current
research and to identify the obstacles intervention comes up
against.

One might, I believe, review in this connection the
whole educational crisis. I think that this is the most
active field of exploration at the present time. But as it
is discussed a great deal, I shall use a more specific and
smaller example to isolate the factors I consider vital.

A Case of Dialogue in a Large Group

Take the case of rural Télé-Promotion, an operation
which started in Brittany, France, a few years ago.

The aim of this experiment was to use television in
the promotion of an economic, cultural and social renewal in
a rural setting. It is interesting to take a close look at
the intervention model. In seven weeks of sequels, in
several hundred communities, all at the same time, small
groups of 8 to 25 farmers got together. In each district,
animators paid by the municipality or by farmer organizations,
presided at the meetings, thus involving several hundred
districts and several thousand people - a large regional
group.

The meeting of the groups from all the districts took
place the same day. In each group the same program was dealt
with: the meeting was in the morning, then they gathered
together in each centre around a television set. At a set
time during the day, a central studio set up in Rennes,
broadcast a three-quarter hour documentary on the day's
theme. Each group picked it up on its T.V. set. The theme
of the day might be the overall perspectives of the European

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Common Market, or cattle breeding in western France. It was chosen by a joint committee (consisting of representatives of the people and representatives of governmental departments and agencies).

The documentary showed people of the region who expressed how they saw the problem. This served as a starting point for revealing the status of the issue in a way the people could understand it.

After viewing in each district, the T.V. set was turned off and a short statistical and normative document on the theme of the day was distributed. The farmers read this over, then with the help of their animator, began debating.

In the afternoon, the debate was interrupted again to return to the T.V. set.

In the Rennes studio were groups of qualified experts to deal with the problem under study. A live debate began between the experts and the groups gathered in the communes, which telephoned their questions and disagreements to the experts, offering them their own expertise and thus generally communicating with the whole region.

Moreover, to ensure that the television broadcast itself conveyed a little of this intense inter-communication and cooperative reflection activity, the ORTF reporting bus was sent to anyone of the communes. The participants of that commune had the privilege of seeing themselves on the screen when they intervened in the debate, or reacted to the comments of the other communes.

When the broadcast was over, each district again began working in small groups until the end of the day to integrate the knowledge acquired during the day and to give a concrete picture of the orientations that emerged from the regional debate.

This lasted seven weeks. You can see the impact on the regional consciousness! A whole group found by this model the opportunity to enter into communication with itself and not from nothing, but from specific, collectively determined objectives.

Although the educational control was determined both by the setting and governmental solicitation, the budget itself was entirely in the hands of the farmers, through their association executives.

This was a collective promotion undertaking. It was carried out by rigorous research and self education measures. This undertaking played a large part, both in providing new information and in pooling already known information. By it, the participation ambitions of the people and its promotors were concretely integrated with quite simple mechanisms. Its originators considered the role of the GROUP as a fundamental tool for thinking and action. The undertaking counted basically on the creative capacity of everyone at all levels of the project.

This was an undertaking that had many virtues! Even though the leisure part was scant in it, we might consider borrowing from it some of the elements for an answer to our famous question, "How to intervene?"

In reality, however, this experiment had some very great difficulties. Without denying that it achieved certain results within its own perspective, it seems to have run up against a series of problems related to the same constant.

I have been told that the originators who conceived the experiment, had some trouble in renouncing the authority conferred upon them by their very role as originators and did not succeed, as much as they had wanted to, to share the power in the project; I have been told again that the farmer associations had trouble getting out of their usual way of functioning and playing their full role as spokesmen of the people. I have also been told that the governmental agencies constantly experienced hesitation over the unknown and often unpredictability of public participation.

These problems do honour to the experiment. This plan was and still is for me one of the most advanced experiments in the search for a new group functioning. It is undertakings of this type, if they multiply, that might eventually give us back our faith in planning and intervention with large groups. Because these undertakings are based on the recognition of people, because they succeed in bringing together a very large number of people to take part in free dialogue, because

they do not, in spite of this, invalidate a rational approach in the process. This is participant planning.

The Sense of Caution

I have worked on some undertakings along this line in the province of Quebec. I have been a sympathetic bystander in many others. And I must admit a certain disenchantment. I am beginning to think that this course will not be ours, at least not in the years to come.

Politicians have appropriated the ideology of participation. They distort the word and ruin the progress at the outset. They have made people very suspicious by letting animation experiments go on and blocking any important change when the citizens were well animated.

Moreover, I don't think that anyone can live such an ideal. We have too authoritarian, too insecure, too structured attitudes to really run the risk of dialogue on that scale.

This re-confirms for me the brush fire strategy. We shall be forced to resort to this, due to the automatic repression of governmental structures (the very word animation is already disparaged in the departments). We shall especially need to resort to this to continue more humbly with our own change, our learning of the individual, our development of a new way of being together.

Before we really know "how to intervene?" there is a lot of time to live.

I am also struck by the progress of the projects that touched on this problem. Three years ago a group was created in Abitibi, supported and stimulated by people's organizations, to use television as a means of social consultation. The concerns they wanted to deal with were, moreover, much closer to leisure than the Brittany experiment was.

During the first year, a weekly period on the local television network was rented to broadcast programs made with the citizens of the region.

The second year, they tried to put these citizens on
the network by creating in the towns and villages listening
clubs, types of cells in which people got together to listen
to the program and follow up the dialogue with all sorts of
activities at the local level.

They are now undertaking the third year and although
the experiment would appear generally positive, they have
decided to drop the broadcasting element. Not out of spite
or disappointment, but because it appeared necessary to set
small informal and very mobile networks of communication up
over the whole territory. These communication networks were
supposed to be much wider in their objectives than television
permitted, more focused on daily life, pleasure and the
current way of relating to people. The innovation that is
needed can be invented out of the known and very humble and
not by trying to superimpose a great new theory, that might
not stick to a truly human approach.

This is evidently the nucleus strategy found in one
after another of all the revolutionary movements. This is
what all the media prophets forget with their satellites and
mass communication concerns.

Leisure, Culture and all the Rest

I shall close on this, in specifying that the brush
fire strategy is not a renouncement of the yearning
that all people, some day, will talk with one another
and invent together their culture. It is the accept-
ance of the fact that, to come to this, it will first be
necessary to be concerned with what we have in front of us,
what is immediate and real. We shall emerge on to something
else if we begin by not betraying ourselves.

My remarks have been general and perhaps radical. I
consciously chose to think this way. The technical thoughts
I could have expressed would have been recipes. I think it
better that each person invent his own.

Leisure cannot be separated from culture.

Culture is essentially the type of rapport that people
decide to have with each other and with the environment.

We cannot have a bearing on leisure, make over culture without choosing to work on these relationships. Cultural power does not exist. Power is a whole and nothing else and this whole should belong to everyone... so that there may be leisure.

We must become guerrilleros of leisure and of culture, or else stop talking about it.

PARTICIPATION AND SOCIAL ANIMATION

COMMENTARY

by

Jean-Marc Beauchesne*

Before speaking to the paper, I find it necessary to return and review some of the basic assumptions and areas of consensus reached at Montmorency I. I believe it necessary to preface my comments by such a review in order to, (a) share with you the conceptual basis from which I have examined the various propositions and, (b) to suggest a fairly explicit conceptual base which we may all accept as a common viewpoint, rather than continue discussion from a variety of viewpoints which are not, or cannot be, as clearly or explicitly shared.

For this, I refer to statements made by Dr. John Farina at Montmorency I, and I quote:

"I have taken the basic Aristotelian position that leisure is a state of being, a state of being free and not simply a state of being free from work or compulsion, but the state of being free "to". Free to be myself, free to be a human being, to be everything that God promised man, every-thing that I have the potential to be. This is the critical notion. But being so free then what are the manifestations of activity which best characterize such a state of freedom?

1. I am free to be an intellectual living being, therefore I would like to suggest in terms of value orientation to leisure that intellectual activity is the highest form of leisure activity.

2. A second legitimate leisure activity, an activity which I am free to do, is to be creative.

_____

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3. Aristotle wrote than man is a gregarious animal;
    he is gregarious, he is a social being, or to put
    it in other terms, he is his "brother's keeper".
    Therefore, I would suggest that a modern interpre-
    tation of the Greek idealistic notion of politics
    might be community service.

4. A fourth range of activities which seem to occupy
    a significant portion of man's time is self-
    indulgence.

In terms of the concept of leisure I am discussing, I
suggest that the quality of any culture, viewed through
history, is judged basically on what men do with their leisure,
rather than what people do with their work.

There are four words which I like to associate with the
concept of leisure, namely:

1. Leisure is not time, leisure is not recreation,
    leisure is not necessarily activity, leisure is
    a state of being, it is a state of being free.

2. Leisure is not time bound, a man of leisure does
    not face the demands of time, he occupies his
    time, whether it be at work, during free time or
    obligatory time.

3. The third is opportunity. The question is what
    kind of opportunity does a man have for self-
    expression in any given culture at any given
    time. Opportunity is tremendously dependent
    upon resources both physical and human.

4. The fourth term is that of capacity. One of the
    failures of our society has been that we have
    failed to develop in our people the capacity to
    choose, and to choose in terms which will mani-
    fest their own selves their self-expression.
    The capacity to choose must be rooted in our edu-
    cational system." End of quotation.

Although I share the problems and hesitations related
with the relative clarity and the inherent ambiguities which
radiate from the general notion of leisure, I suggest we

should not allow ourselves to be distracted or stalled by such difficulties or hesitations. I do not mean that we should avoid questioning or re-examining long-standing assumptions and propositions taking them for granted and final. However, I do suggest that, until we have better propositions, we may consider as useful and reasonably valid and acceptable for most those general propositions which emerged from our last deliberations. My main pre-occupation is that we recognize and use what has already been accomplished as our launching platform for our current reflections and deliberations, rather than going back to Adam and starting from scratch.

On the other hand, I am in agreement and I share the difficulty presented by the inherent paradox emerging from the confrontation of the two basic notions of planning and leisure. The latter, essentially suggests a state of freedom, spontaneity, and, occasionally, acceptable irrationality. The former implies rational prevision, prediction and pre-determination of interventions and outcomes. On the other hand, there may be less of a conflict or problem if we con-centrate our planning efforts on the mobilization of the means, systems and resources available or necessary rather than attempting to predetermine the actual behaviors of the participants. One cannot plan spontaneity and irrationality. However, one may be able to plan the development of circum-stances which encourage, permit, or stimulate the emergence of spontaneous and irrational behaviors. One can favor their "happening". Cultural planning is neither the pre-determination of cultural behaviors and artifacts nor insuring the production of specific cultural products. It may be the coordination and articulation of these elements necessary for the birth of cultural manifestations, regardless of what they actually produce.

The other point on which I wish to comment deals with some of the attitudes which we frequently manifest with regard to the various political, economic or other major institutions, which somewhat control the development of culture.

I am referring particularly to the attitude which is manifested by the majority of the citizens in this country, even among a group of elites such as ours, which tends to be defeatists in nature. This attitude is reflected in the mood

and direction of our criticism of such institutions. Too
frequently, we have attempted to consider these as immobile
systems and institutions, the structure and orientation of
which we also tend to consider as being imposed and un-
changeable.

I personally firmly believe that we must consider these
systems and institutions as means and instruments which our
society (that is us) has created to better realize some of
its objectives. We must consider these as systems which
undergo constant change and which can be changed from with-
out as well as from within.

These are evident notions to most of you but I feel it
necessary to reiterate them at this point, since the tone of
our discussion does not seem to reflect such convictions.
If those persons which presently control these systems can
manipulate them to their ends, I do not see why others who
support such systems cannot manipulate them to satisfy their
own ends.

I am confident that we will see more of these external
interferences or manipulations or expressions of force by the
community at large or by small groups of citizens as mani-
fested by the attitudes and activities of youth today. I
think that among our youth we find a much more positive
system toward the mobility and manipulability of existing
systems. I also believe that their attitudes are changing,
partly because of the reinforcement received from the
impression or realization that a number of current manifes-
tations or interventions have in fact produced some change
in the desired directions. I believe that youth today are
realizing, more than we did in the past, their true power
in provoking or forcing change!

This actually is in line with the objectives of social
and community animation as suggested, whereby citizens and
citized groups can learn about the nature, quality and extent
to their power to create change.

PARTICIPATION AND SOCIAL ANIMATION

COMMENTS-IN-BRIEF

DANSEREAU:

What you say provokes many things in me. It is a
reaction to how I have lived the conference up to now. I
find that your definition of leisure is a definition of
happiness - leisure evokes almost the idea of the blossoming
forth of the human being. It presupposes that we are all
concerned with our worth and not just with a sector outside
of working hours. I accept this schema as being close to
what I propose. I do not feel it is a consensus nor is it
sufficiently clear.

I think that to plan by mobilizing the system is ef-
fectively possible, but to plan the means of the system needs
more work, because it can be planned according to values as
well as to behaviour. If you take this conference as an
example; the system of the conference itself, the selection
of participants, the agenda, the papers prepared in advance,
the outcome of our reflections, the contents we discuss, the
manner in which we discussed parts yesterday.

An experiment I did was to go camping with my family.
I enjoyed it very much the first time - but the second and
third time I began to find it monotonous. I was prohibited
from collecting wood in the forest, from visiting areas not
fixed by the design of the park. I noticed that parks all
look alike. They are simply the implementation of a system
of values which enforces a behaviour - a way of looking at
the countryside, breathing fresh air, when you have the
desire to go hunting. I prefer the plan of a system of
means, rather than a plan of a system of behaviour, especial-
ly since it is the behaviour of others. This is a contra-
diction of the idea of leisure. It would be interesting if
the Department allowed people to develop their own park. It
would, perhaps, be different, in bad taste, even dirty but it
would belong to them. It might be the occasion for them to
invent new leisure as they would make themselves the park.
It might even be good for tourists also.

As to political systems and their capability to manipu-
late their own ends, following my experiments with marginal

people - even when those people recognize their own power -
one strikes dead-end since the system cannot be effectively
manipulated. The electoral system supposes a considerable
amount of money to be successful and of knowledge of the "ins
and outs" of politics which are not accessible to most
people. Intervention in government seems only possible by
violent manifestations. I agree with the idea that the
individual must find the means to manipulate the functions
of government. I am forced to the pessimistic observation
that functions cannot be manipulated, unless one enters
into the system of values of the government itself. Once
one acquires the values of a system it becomes more able to
be manipulated. An example is the phenomena of the majority.
It is natural for us to think that the function by the
decision of the majority is the most democratic and, think
of this, it is easy to intervene sometimes in certain sectors
of government. But once one leaves the system of the majority,
it is almost impossible. While working with a small group,
it was gradually discovered that it is more important to
protect the minority than to protect the majority. In this
group of twelve people, we abandoned the idea of proceeding
by the vote of majority. It was more important to seek out
what the minority represented. The minority usually resists
the decision of the majority because the minority holds infor-
mation we all need and which is not completely discussed.
Usually the consensus comes forth from considering all infor-
mation and because of another phenomenon mentioned by Dr.
Tyler; as the group attacks the problem together, motivation
rises and dissidence disappears. The present system allows
one to operate under the system of majority, which does not
allow fruitful dissidence.

The position I am taking at this conference is to re-
duce - even deny - the role of government - sometimes,
contrary of course to the views of many that the Federal or
Provincial Government should do this or that. There are so
many forces which play a role in maintaining government that
it is interesting to say "I won't bother", "I'm occupied with
other things" - a renewal. Since we are dealing with the
question of goals and strategy for the coming years, there are
many people who, instead of thinking before forcing govern-
ment power, can think more by innovating and contesting.

BEAUCHESNE:

I agree with you on the problem of the marginal popu-
lation which is deprived; the poor, those who have no
information, no chance to learn, no self-respect, no self-
confidence.

I agree that the political systems are vast machines -
to change and manipulate them, one must know how to control
values which are basic to the system. This is not a position
I have maintained hard and fast. I can recognize the values
of the system, without assuming them, and use them as a means
of introduction into the system. I think this is very neces-
sary. I do not think that I adopt values unconsciously but
this does not prevent me from working within the system. I
am capable of adapting my behaviour so that the system will
let me function within it. It is sometimes dangerous but it
does not prevent me from functioning. I find changes con-
tinuously taking place within the system which I may have
initiated and which are sometimes welcomed and advantageous.

The problem is how to develop this scale in the sectors
of the population which are deprived!

DANSEREAU:

Citizens committees of the economically deprived, once
formed, have the goal to act in the governmental sense - in
a social dialogue. It is good to form a citizens committee.
In the first year, the people have never had the experience
of organizing, of assembling, of studying together. They
discover they have values which do not exist in society at
large. When they speak of this social manifestation in the
social dialogue, the citizens committee will probably change
into a middle-class group. The spokesman for the group meets
reporters, learns what to say or not to say to the Mayor, and
after three or four years has broken away from his culture
and has put on the clothes of the system, which will permit
him to succeed as a crusader of the poor, but in a system of
middle-class values. This is false; nothing has changed,
another person has been introduced into the dialogue, without
introducing any new ideas, without enriching society with
something new. That is why I think it is impossible to
manipulate the system.

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Another example are the grants given to artists which tend to put the artist on the margin of society.

BOOTHMAN:

I would like Mr. Dansereau to explain how the anarchist approach will help. It seems to me that if somebody wants to be an anarchist and wants to run his car in the opposite direction to mine then he won't go and I won't go and nobody goes. Take me on a little bit further and tell me how the anarchist point of view helps those people who are trapped?

DANSEREAU:

I do not propose anarchy. I try to emphasize this. I propose that we explore other methods of work and social life. I have no solution for the problem of society in global terms. In very small groups we are beginning to arrive at solutions. We find the capacity of renewal of the social contract, of finding new values without destroying the social consensus. Working with a group of twelve, one arrives at establishing a small civilization which recognizes new values. The feeling of fraternity is greater than the feeling of owner-ship. The present idea of work is based on the idea of property ownership.

LAPLANTE:

I have been thinking about the first and last papers. By different routes, they arrived at the same group - the marginal population, permanent unemployables. What to do? I suggest a return to the individual. What can he do, not as a contributor to material goods but as a contributor to other wealth. This is an idea which can be developed by the multiplication of small groups. It creates change within the person. In changing, I change my relationships with my family, my neighbourhood, etc. It is reciprocal. Society recognizes the individual in the process of change and encourages him to do it. For example, if an individual does not fit into the working world and his production is "nil", he is left aside. I would like to suggest an attitude to take towards all cultural sectors - an attitude of guidance - a global attitude - a favourable attitude - an attitude which can be transmitted to many groups for intervention.

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DANSEREAU:

As to the question on anarchy, the notion of leisure
to me is not too clear. I do not think of physical violence.
I think of innovating behaviour, centred around small groups,
rather than the behaviour centred around the large masses
which would be theoretical planning. What I recommend re-
garding leisure is a great deal of planning by small groups.

BEAUCHESNE:

Is it possible for me to recognize and work with the
values and priorities of the system, to control these values,
in order to influence change in the system, without inter-
nalizing these values, without losing touch with the original
value system from which one emerged?

DANSEREAU:

It is unfortunate because the small changes which
follow such interventions bear little new contributions, new
ideas, new values, and the system moves but changes very
little.

AXWORTHY:

I am happy with the fact that a large number of people
move up to a level of information and ability where they can
participate in the decision making process.

I do not think the political system is as indifferent
or as insensitive or as unwilling to change as M. Dansereau
concludes. I think the system is under-used, something like
a half-inflated tire, and it is not really used by the large
numbers of people who could use it. My own experience is
that if a group of citizens, who acquire some resources,
have some basic capacity to present ideas and also understand
the use of power and are prepared to use it in their own way,
they can bring about definite changes.

It is significant that many of the citizens movements
which are now active were initiated by the federal government,
for various reasons of its own. You can look at several self-
help groups which have received support from the federal
government. It is now feeling the effect of this as the cycle

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has gone full-circle. Local groups become active in a neighbourhood, they make demands on local governments and on up the ladder until pretty soon the federal government is facing requests to support the kind of revolution it started in the first place.

I also do not have quite the same concern as M. Dansereau about conflicts and competition. When you are hungry, all you want is a full stomach and any concern about philosophy comes after that. If we can raise people to the point where they have full stomachs and can start aspiring to higher needs, we shall have been very successful for no other society has been able to achieve it.

Often people emerge out of poverty groups and assume a leadership role. Many do not last, but at least leaders are appearing who were not there before and they are getting into the arena and competing with existing leaders. In the United States some of the most productive results have been due to a new generation of leaders in the black community.

Finally, I think that the only way you ultimately enable these small groups to emerge is if you change the structure itself. If you do not have continuity and permanence of structure in which the citizen can operate then it becomes an ad hoc arrangement and tends to die.

I believe I am interested in seeing a permanent series of organizations so that there is a structure if a new move-ment comes along. If my concern is the education of my child in public school and I can organize others who share my views - if we can find an access and mobilize to obtain the desired changes, then my need has stopped. However, at the same time someone else might come along with a concern about parks. He can start the same process even though his objectives are different. Thus, if this kind of thing is going to work, we must give people information which they do not have and the power which can be achieved by organization.

WRIGHT:

My understanding of this Conference was that we were to recommend goals and actions - and goals to me means action. My concern is "how"? If existing institutions are unable to cope, what are the alternatives? Action by community groups

has been heavily recommended by speakers today. There are
many examples, from the past, of very successful develop-
ments which have been initiated by small groups. From all
these we can learn a great deal. What precise techniques
exist and which are applicable to Montmorency II? In my own
paper, I suggested the Friedman example. There are many,
many more.

DANSEREAU:

I'm thinking of the experiment tried in Gaspe. They
worked hard for three to four years to mobilize and motivate
the population concerning its problems and to have them
participate in solving them. However, the two levels of
government involved effectively blocked all important change.

What is important is for the government to provide
money and opportunities and let the people plan for them-
selves.

AXWORTHY:

You must let people have a say in what takes place.
But we must not fall prey to what Alinsky calls the "Noble
Worker" Theory. For example, you cannot expect a man who has
used only a shovel for thirty years to suddenly design plans
and buildings for a whole new city area. Therefore you must
find the proper way of meshing and melding talents and re-
sources. This is difficult but with the aid of professionals
it can be done. The group also becomes an important voice
in negotiations with various levels of government. It's well
enough to emphasize what the government should do, but we
must not forget that there is a wide range of private citi-
zens and organizations who can fit into a community organi-
zation.

FARINA:

I would hope that we would agree that if we are con-
cerned with planning people, we are involved in a self-
contradictory exercise as Dansereau emphasized. The fact
is, however, that we all need planning - a baseball game
needs planning - conference needs planning - community action
needs planning. We all need planning in respect to our
leisure.

One of the highest forms of leisure occupation is
politics. Another highly acceptable form is intellectual
activities - libraries, continuous learning, etc. Another
high form of leisure is community service. I'm not sure
as to the real cost benefits, but it is conceivable that
one man in each major community could initiate a great deal
of leisure activity, especially in these three areas for a
great number of people. The hub of the matter in leisure
is not idleness. It is activity. Essentially it is not
consumptive activity. One of the faults of the economists
is that they tend to dichotomize time into production time
which is work time, and consumption time which is non-work
time. In terms of creative productivity, certainly leisure
is the productive time.

KAPLAN:

I'm curious as to whether or not Mr. Dansereau's
concept of a small group is based on something negative
i.e. anti-government, etc., or something positive i.e.
creation of new environment. If it is the latter, then I
agree with you that much can be accomplished by small groups.

I recognize that natural leadership emerges from group
activities. But what happens in major projects like building
a museum where the help of hundreds are needed?

DANSEREAU:

What is unique in the phenomenon of the group -
whether it be twelve, thirty, or thirty thousand - is the
human contact which comes not from theory or a conceived
system. There is the experience of another person which is
lived. This has the advantage of allowing that the change
of values be ascertained. One can then direct the system
that confirms the new values. Often, if one thinks in terms
of planning on a large scale in a conceptual manner, one
continues to consider without touching the ideal of work
as it exists, all kinds of ideas. In the work of a direct
confrontation, people are capable of considering that their
real needs are not those of an exterior model. They may be
slightly different or radically different and they organize
themselves as a result of this. What I find unique in the
group is that human relations are direct and can lead to a
larger relationship in regards to needs and appetites. In

relation to vast groups i.e. unions, corporations, govern-
ments, etc. no one has developed a system yet which will allow
this re-evaluation. The only system possible is the one in
which the intellectuals, who hold positions of power, meet
and try to extrapolate and there is no concrete examination
with anyone.

KAPLAN:

Can the ten or twelve build a building even though it
has an attraction for them? Where would the energy come
from?

DANSEREAU:

What is important is to continue to present a minimal
interest structure and to invent more and more systems whereby
the people implicated will combat the collective equipment.

ROGERS:

I've been a little uneasy that we seem to be reflecting
an attitude that we are powerless - that we are unable to do
anything about the things we have been talking about. It
seems that we have been saying that things are bad, will con-
tinue to be bad, and we can do nothing. I have a feeling we
may be terribly underestimating what, in fact, we can do. I,
too, believe in the power of the small group. A small group
of committed people can render tremendous works. If the
community (delegates) of very resourceful people really wanted
to work together in a collaborative way to do some of the
things which have been talked about, i.e. re-define structures
and mechanisms by which private individuals, private groups
and private sectors can link up with government, - new means
of collecting and disseminating information - developing
leadership throughout communities across our country, I think
we could accomplish a great deal.

I think we ought to take a good look at ourselves at
this point.- what are we going to do as a group. Let's decide
where we want to go from here!

AFFLECK:

I share many of these thoughts and believe this Conference is just one part of a large national process. It should be a device for energizing and mobilizing resources through people in small groups. I think there is a way of meshing together the work of everyone in recreation and leisure.

I rather think we should be thrashing out how to operationalize the meaning of democracy. How can we think in terms of the technology of participatory democracy! How can we build this in? I think that out of this Conference we should be trying to create the conditions for the actualization of the potential of people with judicious concern for the environment. Now the question becomes, how?

ABELL:

I want to go back to the paper where you cite the promotion in France and remind you that the idea you mentioned originated in Canada on the Farm Radio Forum. I had the privilege of evaluating this program in Guiana and am a firm believer in the process of people developing through small groups. Many of the best things that happened in Canada came through the participation of small groups who were linked together through the radio program.

TONER:

It occurs to me that the small group concept can make all people more sensitive to needs and give them the base for intervention and for plugging in to others. I see this as a new style of leadership, which can remove many of the problems of communication.

AXWORTHY:

One of the new benefits of this type of social interaction may be to change the balance. Small groups can do fascinating things in creating their own facilities at the neighbourhood level. Most of the money during the last few years has been concentrated on mausoleums. Priorities and allocation of resources will be affected, because this type of thing has an enormous chain reaction within a political system.

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TOPPIN:

　　　We should recognize that there is a cultural revolution
and that there are people in government today who would be
eager to respond more adequately to the needs of the people,
if recommendations came from a group such as this. Is there
any possibility that, in these last few moments, we can
fashion some type of instrumentalist process for communicating,
coordinating and facilitating? It's nice to share the insights
of one another but I feel that the Canadian public is entitled
to something much greater from this group.

FARINA:

　　　The general approach which the Planning Committee took
to this total Conference was that we would be dealing with a
rather sophisticated group who were going to demand freedom
of expression and freedom in how they address themselves to
the problems and yet would be ready to accept the structures
which we designed to facilitate the task.

　　　We have encouraged the freedom to range up to this point
but now we are asking that you should focus your entire at-
tention on your study committees and prepare final reports.

REPORT OF THE COMMITTEE ON THE PHILOSOPHY OF LEISURE

This committee decided to start with the philosophical principles that were accepted at Montmorency I and develop questions for the formulation of a leisure policy. It was particularly concurred that discussions on the major objectives for a leisure policy had not yet begun. Of special interest was the implication of the emergence of new values connected with leisure.

Agreeing with the opinions of various delegates, that the basis for study and action in this area of leisure is at the level of values, the committee turned to those aspects of a cultural policy feeling that many questions concerning leisure came within that context.

The existing concepts of leisure are irrelevant to the post-industrial age. That leisure be seen solely as the opportunity to recuperate physically and mentally as a compensation for work is the result of the work ethic that predominates in our society. Any preparation for the time when technology has reduced to a great extent the necessity to work must try to interpret new trends and values which, as yet, are still poorly expressed. Of particular importance are those values that relate to the full development of the potential of the "whole man".

The power of technology is capable of reducing to a few hours per week the average time devoted by a person to earning his daily bread. It is important, therefore, to immediately consider a new type of society, dominated by a new hierarchy of values. These are still unexpressed fully; yet, they seem to indicate the values of the "total" person - of "living" instead of "earning", of "being" instead of "having", of "creating" rather than "producing", of "participating" rather than "consuming".

This attitude, which is especially demanded for those who occupy themselves with recreation and culture, does not imply a complete rejection of the work-related value. A society without work would imply a society without production. However, since less time will be spent in the production of goods, we would strongly favour a search for the new significance of the activities related to production which must have a high priority. The concept of "total" person includes "homo faber" as well as the "homo ludens".

A Cultural Policy Centered on Man

First of all, we have to reflect on the new phenomenon found in the recognition of the right of man to express himself and his right to be himself. This is a most recent stage in the victories of modern man, stretching from the "habeas corpus" to the right to leisure (included in the Charter on Human Rights) while going from the voting right, the right to social security, etc.

Leisure in this context can no longer be opposed to work. All human activities acquire a new significance while changing the hierarchy of values. Leisure itself becomes a specific type of human experience, enhancing the existential criteria of liberty, pleasure and well-being. Therefore, those who are involved in the promotion of these new values refuse to conceive of leisure exclusively as time, as a series of activities, or as a social function of work, but rather as an experience, as a state of being.

A Policy to Recognize the Totality of Man

Man is total; to socialize him in keeping with the requirements of the work society he had to be compartmentalized. If it were possible to express the basis for a philosophy of leisure in one word it would be that of "totality". Leisure requires recognition of the right of man to live according to his potentialities, his aptitudes and his tastes.

A discussion, however brief, of the consequences of this option opens various extremely difficult questions in the present day context.

(a) An individual is not uniquely a rational being; the creative forces of the irrational especially need the liberating setting of leisure to manifest themselves. We find in leisure intuition, emotional responses, spontaneity, desires and subjective needs.

We would have to study in depth this orientation. The irrational may designate sentiments, emotions, symbols and spiritual values. It refers also to the vast variety

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of external stimuli (environment, sound, light,
smell, context, and so on) and internal stimuli
(dreams, fantasies, and so on) which are at work
on the individual.

(b)   Man is not exclusively a worker; he is
also a player. The play values are often
associated with leisure, but the leisure
policies in reality ignore them. These
values - excitement, creativity, imagina-
tion, freedom, a search for adventure and
risks - are theoretically recognized as
being important for the child, but they
have little influence on the free-time
programs of other age groups.

(c)   Man is not only a cog in the social hier-
archy; he is first and foremost a com-
municator, a being, having relations with
his human environment. The values of
friendship, of exchange, of experiencing
inter-personal social relationships now
appear on the list of new values as if
man is emerging from an inhuman period.
Therefore, the increasing concern for the
improvement of the quality of life, by
means of the protection and improvement of
the environment, needs not be restricted
to the physical or natural environment.

Thus a cultural policy must consider the dimensions of
man by recognizing first and foremost, autonomy, creativity,
imagination, self-expression, communication with others
according to a global approach including heart and body as
well as reason and conscience.

A Current Cultural Policy

These so-called new values, which serve as the basis
for a current cultural policy, do not become popular by
accident. Throughout the ages, man has wished that all human
resources could be developed. But today, the recognition of
these values is connected to the needs of society and es-
pecially to the challenges of the society of tomorrow.

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The Committee spent some time on certain themes of this prospective analysis, in an effort to illustrate how a study of the basis for a cultural policy could be pursued.

(a) New methods in mass communication have considerably increased the information, ideas, and cultural models to which an individual is exposed during a particular period of time. He is literally integrated by cultural particles emanating from mass media, travels, the multiplicity of social meetings, etc.

In spite of processes, connected with social class, age-group, sex and the like, each individual remains enormously exposed to ideas, suggestions, and models of the most diverse nature with which he will have to learn to live. This apprenticeship should primarily be aimed at the development of a capacity to make a choice and to organ- ize, along the lines of his interest and aptitudes, the elements of this cultural cafeteria. In this context, freedom, creativity and imagination are qualities of prime importance to escape alienation.

(b) When one adds all those who for one reason or another have chosen, or are obliged to remain on the fringes of our society (un- employed, non-assimilated immigrants, victims of segregation and so on) one arrives at high percentage figures. It is becoming more and more embarrassing to speak of the mass of "normal people" and to put them opposite those on the fringes if the latter represent a total 30, 40 and even 50 per cent of the population. It does not look as if this trend will be reversed soon and we would therefore be well advised to learn to live in a society with various sub-cultures and counter-cultures.

For the individual who is prepared to find his personal route through these human micro-groups, the polyculture is a favourable factor because it multiplies the models, stimulates the consciousness of his own values and develops his powers.

On the other end of the scale we can see how far we have yet to go before the majority of people possess these new attitudes.

For society, the existence of marginal groups, especially groups which have consciously decided to try living experiences which do not conform to those of the mainstream, is a positive factor. Those who have contributed to the changes in a society often come from those groups, despite the attempts of a recalcitrant majority to impose its will.

Society must retrain itself not to repress, control, or reduce the influence of the minorities, but must promote and stream them in directions, which will enrich society itself, taking into consideration that, barring illness, the living human attempts a search and expansion of his potentiality.

To amplify the power of the minority is at the same time a creative element and a socialization process. Society would make a serious mistake if it provided itself with the opportunity to recuperate without questioning its own vicissitudes. However, the challenging of any new idea is healthy and necessary in the process that sees change made.

Planning for Leisure

If the foundations and the desirable contents of a cultural policy for a country such as Canada have been clearly defined, an original method must be invented to put them into execution. Although the idea of planning for leisure has gradually infiltrated our society, all that has been said in this connection becomes irrelevant as a result of the deliberations of the workshop on philosophy.

If, when we deal with leisure, we start from the principle that the object of planning must dictate the act of planning, then the area of total expression of the personality, an area which therefore includes the non-useful as

well as useful, the fantasy as well as the logical, we must
quickly realize that we find ourselves faced with the un-
plannable, or at least with the necessity to give the word
"planning" a meaning which is completely different from the
one currently used. In this respect, the social organiza-
tion of leisure requires professionals, recreationists and
technocrats, working in this area, in an atmosphere of
integral respect for the irrationality of the individuals
with whom they deal. This requires attitudes of permissive-
ness, of non-intervention and non-control. This consti-
tutes an integral part of the right to leisure as it is lived
by the grass roots.

The preceding thoughts imply that our total social
system must be reviewed and re-analysed in relation to a
reality such as leisure. The only social system which
permits leisure, as it is lived, to be put on a basis which
will assure it a maximal opportunity to express and develop
its creative and other potentials, is a society structured
in such a way that it permits participation at the base.
This means that the power of decision must be totally re-
patriated to those who are involved in the leisure choice.

This type of participatory society repudiates all ideas
of an anthocratic or technocratic society vis-à-vis leisure.
The concept of a permanent social value system must be a-
bandoned in favour of the realities of lived leisure. This
demands from the responsible authorities the acceptance of
the need to rationalize their professionalism and an ac-
ceptance that cultural development takes refuge behind the
norms, criteria and values, directing the ordinary course of
social life to re-constitute themselves in relation to in-
vention, creation or well-being. An essential feature of
this social system has always been and always will be its
flexibility. The first method to recognize the right to the
non-rational must therefore be to leave the position which
conceives of leisure according to the rational lines of
modern planning and which organizes it according to the same
criteria. The right to leisure will remain a wish as long as
we do not renounce concepts such as planning, benefit,
usefulness and organization on its behalf. How can a cultural
centre be profitable? What is an organized feast? How can we
plan the quest for well-being? At least in the area of
leisure, the principle of participation and of recognition
of the rights of self-determination of the small group, living

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at the base of society, are not only desirable - they are essential. A leisure policy must start from that position.

The result of these factors and the conclusions that the Committee of Philosophy has reached as a result of them, means that all that has been said here at Montmorency II about planning for leisure has become somewhat irrelevant. The task seems at this point to be one of planning for the unexplainable. In this respect the social organization of leisure requires the professionals, recreationist and technocrats working in this area to have an integral respect for the irrationality of the individuals with whom they deal. A willingness to be permissive and refrain from intervention will be required. Decision-making power must be returned to those who make the leisure choices. Flexibility on the part of the responsible authorities must be the order of the future.

Future meetings should consider the following themes:

(a) What policy will work to eliminate those barriers that prevent the recognition of authentic leisure values?

(b) What means should be used? Since the means used reflect and shape the value system, how can agencies capable of intervening, supply resources to people who are to decide the type of leisure policy they want?

(c) What policy should be developed that ensures the flow of power from the bottom of the top in a meaningful way?

Before we can go deeper into the needs of a participating society, the members of the Committee express concern for the multiplicity of powers which interfere or are ready to interfere with the leisure sector.

If the danger is obvious that the municipal power becomes too autocratic - too irrational, what about the other public powers? Are not the combined interests of all these powers, not to speak of public bodies, in the process of weaving a solid cloth which will become a strait jacket for the man at leisure?

REPORT OF COMMITTEE ON THE PLANNING PROCESS

Goal Statement Revision

To assure full participation of citizens at all levels
in the planning and implementing of the ways and means
devised for the realization of an optimum environment.

Optimum environment is described in Professor Wright's
paper as "one in which the human animal can have maximum
contact with the diverse properties of the natural environ-
ment to which he is initially adapted, and one in which at
the same time his learned adaptations and social conventions
permit the continuance of our highly complex civilisation.
All the evidence available....indicates that the optimum
human environment is a compromise between these two extremes".
A further observation suggested that such an environment should
afford a wide range of opportunity for leisure needs of indi-
viduals and need throughout the human life cycle. It was also
noted that there were ways to regard the environment, namely:

    i.   from an individual point of view

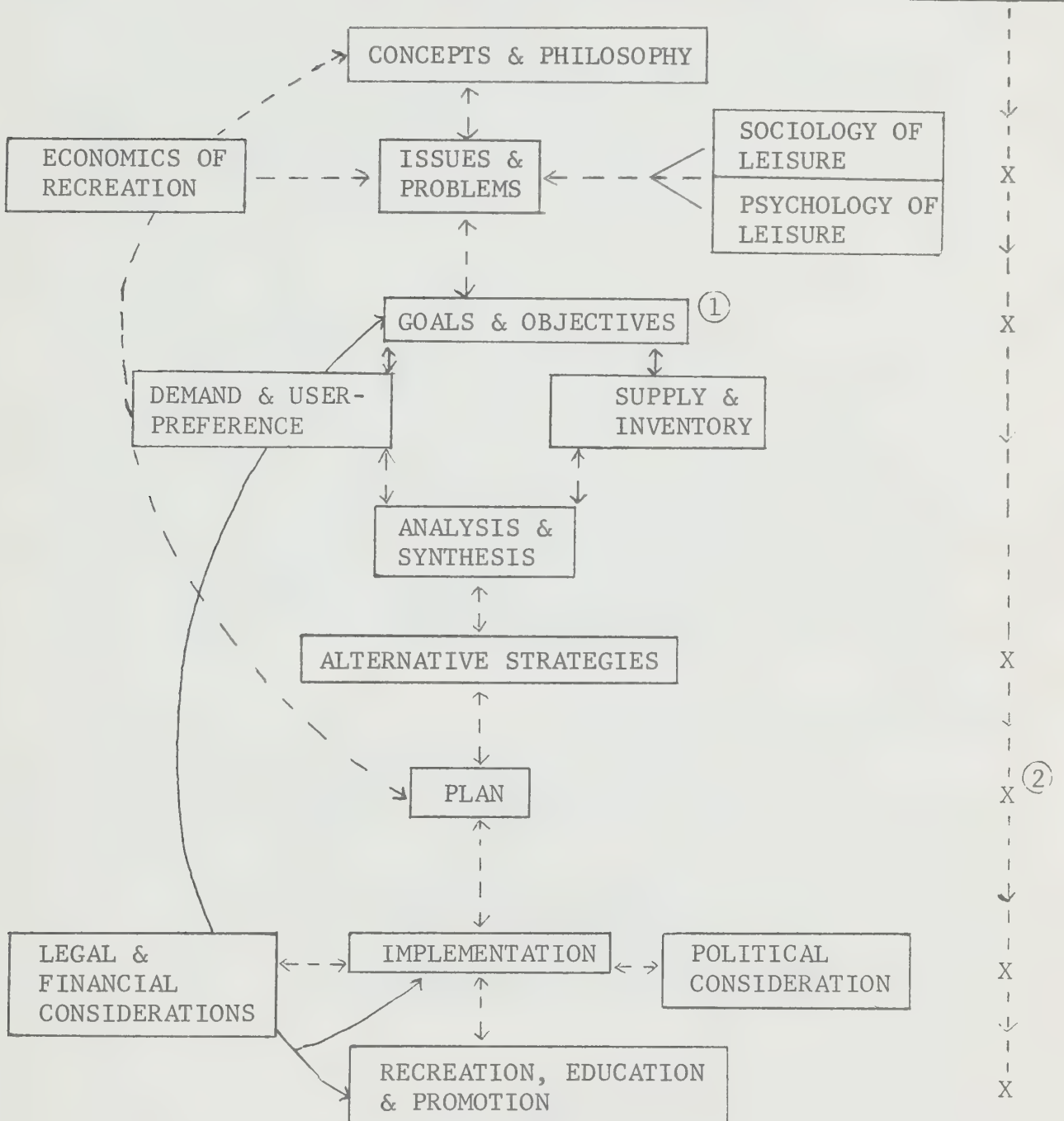   ii. group

    iii. non-personal

Model for Participation in the Recreation Planning Process

A model for both public and private participation in
the recreation planning process is shown in Figure 1. The
planning process is shown in a simplified schematic form,
moving from the concepts and philosophical stage, through
issues and problems, goals and objectives, etc. to the final
plan stage. Such a process is extremely complex and certainly
not arrived at in the neat and tidy boxes as indicated. For
the purposes of this paper however, such a diagram does indi-
cate a sequential dynamic process over time towards agreed
upon goals.

Such a process should ideally be initiated by the indi-
vidual (presumably professional) charged with the responsi-
bility of the leisure program, such as a recreation director.
The success of the model rests to a large degree with the
approach taken by this individual. This person is visualized

MODEL FOR PARTICIPATION IN
THE RECREATION PLANNING PROCESS

I. THE RECREATION PLANNING PROCESS   II. PARTICIPATION

CONCEPTS & PHILOSOPHY

ECONOMICS OF RECREATION

ISSUES & PROBLEMS

SOCIOLOGY OF LEISURE

PSYCHOLOGY OF LEISURE

GOALS & OBJECTIVES ①

DEMAND & USER-PREFERENCE

SUPPLY & INVENTORY

ANALYSIS & SYNTHESIS

ALTERNATIVE STRATEGIES

PLAN

②

LEGAL & FINANCIAL CONSIDERATIONS

IMPLEMENTATION

POLITICAL CONSIDERATION

RECREATION, EDUCATION & PROMOTION

1. For further details see "Guidelines to Environmental Goals" paper presented by Wright at Montmorency II.
2. The 'traditional' stage at which the public is permitted to participate in the planning process. Tends to result in a confrontation 7 rejection of 'the plan'.

as a "change agent", an enabler, a motivator, a facilitator, in short, a community development agent. The role of this "change agent" is a delicate one necessitating a high degree of skills in human relations and sensitivity to social change.

Traditionally, the public is permitted to enter and participate in this planning process at the final PLAN stage, as indicated on the diagram. Such an approach tends to result in a sense of a "fait accompli" or a rubber-stamping of professionally oriented concepts and strategies. Hence frustration, confrontation or even apathy on the part of the general public towards the plan and the recreation director.

This model allows the citizen, both public and private, to enter the process at a much earlier stage. The wants and needs are explored in cooperation with the citizen, and a sense of idea identity with the basic problems and issues is established at an understandable level. Over time, and through the successive planning shapes, the recreation director supplies the factual primary and secondary data which is coupled with the felt needs and wants of the citizen. The recreation director, through synthesis and analysis, supplies a number of alternative strategies for public consideration. Major consideration and evaluation of these strategies are undertaken, and a plan is determined for effectuation. Such a method should provide a much greater chance for successful implementation.

Methods of Participation

There are several methods or techniques that have been shown to be useful in public participation. These are listed as follows:

- organized groups and associations.

- local influentials.

- minority groups and individuals.

- mass media.

- public hearings.

- written submissions.

Depending on the scope of the problem, and the level of government, the method of citizen involvement will vary. The involvement will become increasingly difficult in moving from local to national issues and levels of concern. The relationship between these levels should be further examined and studied.

Another concern for study is that of the rationale and the criteria upon which decisions are made at all levels of government. It is suggested that beyond the traditional political, emotional and subjective basis, definite criteria are required for more objective and rationale conclusions.

Further Recommendations Continuum

A. Evaluation of Land for Recreation Use

Present and future needs of land for recreation needs must be assessed using present criteria such as the Canada Land Inventory, in conjunction with social psychological, biological and economic considerations. This necessitates a valid basis of technical information coupled with political considerations. Thus it is recommended that public participation be encouraged, facilitated and utilized by governments at all levels so that the necessary information base be developed and government representatives be encouraged and urged to make land acquisitions in the public interest and with full public knowledge.

B. Optimum Environment

It is recommended that man be given, on a community basis, the means to develop a dynamic environment reflecting his personality throughout his life cycle. Such an environment should permit him to occupy his leisure by a variety of activities located on a continuum extending from contact with his natural environment to maximum participation in a highly complex man-made environment. At the same time such a range of opportunity must relate to optimum segments of his local community.

C. Education Toward Land Ethic

    That since land in Canada is now recognized as a soon
to be exhausted resource, and no longer can be dismissed as
merely an agent for economic gain. It is thus recommended
that an education programme be generated towards the popu-
lace acceptance of a land ethic based upon a reverence for
life. It is recommended that an existing outdoor education
programme be encouraged and supported.

D. Leisure Information Retrieval

    That a leisure information retrieval system be insti-
tuted. Such a system should be undertaken by the Federal
Government in cooperation with Provincial Governments. The
information should be relatively broad in scope including
material on citizen participation in planning and decision
making.

E. Seed Money

    Many attempts at public participation are aborted due
to lack of leadership, guidelines, information and some
financial base. It is recommended that general information
be provided by governments (federal and/or provincial con-
cerned with leisure) permitting local or "grass roots"
organizations to obtain financial resources for initiating
but not for perpetuating "grass roots" activities. This seed
money is to be provided for one to three year terms by rele-
vant government or government agency. Evaluation of the
relative success or failure of such financial assistance can
and should be expected from the benefitting organizations
but with a minimum of governmental constraints.

REPORT OF COMMITTEE ON CONCEPTUALIZATION

The Committee recognizes that the diversity of disci-
plines, cultures, and situations affected by and affecting
the leisure phenomenon will not permit the development of a
single, all-encompassing definition of leisure, and related
terms. However, the Committee is agreed that some basic
dimensions of any definition of leisure can be identified
and serve as a generic basis for the development of specific
and specialized definitions of leisure and related terms.

With these thoughts in mind and in recognition of the
fact that people from a variety of disciplines and pro-
fessional situations have been brought together for this
conference; and further in recognition of the fact that we
now find it occasionally necessary to become more specific
and precise in the usage of the term leisure; and since we
are aware of the necessity of maintaining and enhancing
communication, both among this group and later between this
group and representatives of a variety of constituencies,
we suggest that there is a need to acknowledge the existence
of a variety of connotations for the term "leisure"; and
furthermore the functional utility of each such connotation
is contextually and situationally determined. While we
affirm the experiential dimension of leisure (Farina, 1969)
we assert that there is, in addition, a structural dimension
of leisure that is represented by time. Also, we acknowledge
the existence of a number of closely related terms, most of
which can be rationalized within the context of the fore-
going two dimensions. For example, "recreational activity"
occurs during leisure time and will at the same time con-
stitute an experiential outcome.

The Committee would urge all those who may become in-
volved in the preparation of definitions of leisure and re-
lated terms that when such definitions are developed for
specific populations, situations and purposes, every effort
should be made to maintain their consistency and coherence
with an acceptable basic or generic definition of leisure.
This means that structural aspects of specific definitions
such as that of time, should be clearly stated. It means
further that functional aspects of specific definitions, such
as those concerning experiential outcomes, should be explicit.
Finally, unique constraints affecting the development and
utilization of specific definitions, such as those represented
by contextual and situational factors, should be explicit.

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REPORT OF COMMITTEE ON
INTERORGANIZATIONAL COLLABORATION

Dr. Francis Bregha summarized the argument of Alvin
Toffer's book Future Shock as follows:

> "Every society faces not merely a succession of
> probable futures, but an array of possible
> futures and, therefore a conflict over prefer-
> able futures. At the heart of the problem is
> the new fact that for the first time in human
> history the balance between the pace of the
> environmental change and the pace of human
> response is seriously threatened."

Moreover, Bregha, in developing the theme of rapidity
and complexity of social change, warned: "This change process
is accompanied by increasing social turbulence, created by
the complexity and the size of the total environment as well
as the impact of communications. While the interdependence
of the parts may be readily recognized, the unpredictability
of the connections between them will increase, widening thus
the area of relevant uncertainty for individuals and organi-
zations."

Therefore, in this age of turbulent change the challenge
seems to be one of searching for ways and means of "building
into our organizations social mechanisms which seem to enhance
our collective capacity to respond intelligently and ef-
ficiently to the crises signals of our social and physical
environment."

While current rhetoric reveals much talk about joint
problem-solving, interagency co-operation, inter-disciplinary
research collaborative projects, united approaches, consul-
tations, planning and participatory democracy, there still
seems to be much evidence that the talk reflects much more
rhetoric than reality.

Leisure-related service organizations, both public and
private, still seem to operate in a competitive context for
resources and clients. Although there is much talk about the
need for collaborative relations, there appears to be a dearth
of collaborative skills, behaviors and attitudes. Yet there

is a growing body of literature on how to foster intergroup
relations and social creativity in interdisciplinary situ-
ations. In order to improve the quality of leisure-time life
style of a vastly increased number of Canadians, it seems
imperative that new social mechanisms must be invented to
encourage more collaboration among autonomous citizens,
professional and governmental organizations at local, pro-
vincial, regional and national levels. Certainly, despite
all the changes which are taking and will take place, man
is a social being, and will continue, no doubt, to satisfy
most of his needs through organizations and communities.
The question becomes one of how to mobilize the psychic
energies of leaders in many organizations in order to obtain
mutual advantages for the collaborating organizations and
our communities in general. As Edward C. Lindeman has said
"Thrilling as the story of democracy is in theory, it is a
throbbing story indeed when the theory finds residence in
the deeds of man".

To move toward interorganizational collaboration
appears to require conscious acts of initiative to develop
intergroup training experiences which are deliberately
designed to enhance collaborative insights, skills, behaviors
and attitudes. To develop the appropriate anticipatory
attitudes, as always, is fundamental to the success of any
measure of guided social change.

There is a growing body of knowledge on inter-group
collaboration represented by such names as Jack Gibb,
Malcom Knowles, Warren Bennis, Herbert Thalen, Chris Argyris,
Mathew Miles, Sherrif and Sherrif. From what is known about
fostering collaborative behaviors, insights, skills and at-
titudes, the following appears to be representative, yet vital
generalizations of conditions which seem to foster collabora-
tive patterns:

1. Face-to-face Relations: There has to be on-
   going face-to-face experiences of sufficient
   frequency to develop a climate of openness
   and trust.

2. Reliable Information Available: There must
   be freely-given, reliable, accurate informa-
   tion and data flow so that all parties share
   the same information.

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3. <u>Mutual Agenda Setting</u>: There has to be a process of involvement to permit mutual agenda setting.

4. <u>Close-to-the-Job Setting</u>: Experience seems to indicate that training with most impact on planned social change is conducted close-to-the-job setting and by teams of colleagues rather than through individuals who leave the setting for short courses elsewhere.

5. <u>Build on Strengths</u>: Collaborative behavior patterns seem to emerge from conditions which build on the strengths of the individual organizations and which acknowledge appropriate degrees of organizational autonomy.

6. <u>Creative Use of Diverse Talents</u>: Collaborative behavior patterns seem to emerge in conditions which provide opportunities for the expression of divergent and creative thinking in judicious combination with focussing devices which encourage the development of a sense of achievement and forward momentum usually associated with task problem-solving.

<u>TWO SUGGESTIONS</u>

This group report merely provides two suggestions: The first may be applied at the local level while the second may have utility in model-building at the provincial, regional or national levels.

Process-oriented experimental training workshops at the national and regional levels are seen as <u>prior support</u> kinds of events to locally sponsored workshops although this does not seem to be necessary where trained inter-group relations specialists are available to fulfill the enabling or animator's role at the local level. The trainer here is conceived as needing more than "small group" orientation and expertise; he should no doubt have this expertise but also understanding of both "organizational analysis and change" and "community development". He should have an understanding of the <u>significantly under-used</u> system of government available to Canadians.

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One Suggestion for Local Level Application

Assuming a suitable "intergroup relations specialist"
is available it is proposed that significant collaborative
skills and attitudes could be developed by senior executives
of leisure service agencies if they could undertake a
reasonably extended close-to-the-job setting "think tank"
experiences which included theoretical explanations to
complement specific training exercises. The experience
should be built around such possible mutually-built agenda
items as follows:

1. Sharing of information about the total community
   which is usually pertinent and valuable but
   difficult to collect without a lot of effort and
   expense by the individual organization.

2. Adequacy of services for marginal groups.

3. Leisure service facilities and resources in
   both public and private sectors.

4. Implications for leisure services of proposed
   urban boundary expansions.

5. Public misconceptions about roles and functions
   of leisure service agencies.

6. Intergroup cooperation in leadership develop-
   ment workshops.

While the foregoing does not do justice to the sug-
gestion developed by this group, that what has gone on in
many Canadian communities in the past, there seems to be
evidence that "trainer roles" have not been built into
periodic meetings of executive officers. This suggestion
entails concern for "theoretical input", the search for
theoretical models, the use of creative exercises in paral-
lel with task-oriented look at problems derived from the
mutually-built agenda.

A Suggestion for Application at National and/or Regional and/or Provincial Levels

It is recommended that experimental workshops in inter-
organizational collaborative relationship be encouraged at

provincial and/or regional and/or national levels. Such "model-building" workshops might demonstrate how a unity can be obtained by the creative use of diverse talents without the co-operative organizations losing their autonomy. It is contended that insights and skills of social animators skilled in inter-group relations, community development, management-by-objectives, etc., could significantly help organizations respond more adequately to the leisure time needs of Canadians. It seems more apparent that organizations can develop the social mechanisms and technologies which facilitate a closer approximation to the ideal model of "participatory democracy".

If the life-chances of an individual are intimately linked with the quality of a culture, and if the quality of a culture is a reflection of the collective capacity to respond by social, health, educational and leisure service organizations, then it seems that deliberate initiatives must be taken to build collaborative capacities into our network of leisure service and other agencies.

In commenting upon our collective ability to respond to the incidence of alienation in our culture and other major social issues of our age, the celebrated social thinker and writer Lewis Munford has stated:

> "The failure to respond to this situation is a symptom of the very disease which brought it about... So habitually have our minds been committed to the specialized, the fragmentary, the particular; and so uncommon is the habit of viewing life as a dynamic inter-related system that we are unable to respond, individually and collectively, in any significant sense".

It is in the leisure service organizations that the operational meanings of democracy can be caught, taught and enhanced. It is in the leisure service agencies that individuals can learn to think of government, not as something that is done to them but something in which they can have a creative part. It is through the leisure service associations where experimentation in developing social creativity and innovativeness can be developed and thus effect the life style and therefore health and "life chances" of a vastly increased number of Canadians.

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REPORT OF COMMITTEE ON A NATIONAL AGENCY

The urgent relevance of leisure in Canadian society is well documented. Both the public and private sectors of the nation have responded to the demands of this dynamic force in our society. Yet the response has been within units of a structural framework designed primarily for a world of work. In most instances the responses have been slow, too little, and programmes and developments have been uncoordinated or hampered by the inadequacies of outdated machinery of co-ordination. Even within one level of government (i.e. federal) 28 different agencies scattered through 12 departments are actively involved in the delivery of leisure services. Clearance between these and similar administrative jungles in the ten provinces and hundreds of municipalities presents a planning and coordination problem of staggering proportions. Unfortunately a vast amount of relevant knowledge and information never gets through this communication maze and is simply not utilized. Equally tragic is that much data that has not been collected and analysed cannot be because the research function is not clearly articulated within this system either in terms of cost or of personnel.

It is therefore proposed that a new Canadian Council on Leisure be formed and structured to effectively minimize the problems noted. Such a group would be responsible for facili-tating communication between the myriad governmental bodies and the private and commercial sectors of the country which are involved in the field of leisure. Finally such a national group as proposed herein could serve to relate Canadian leisure interest to other nations and to appropriate inter-national bodies.

SPECIFIC FUNCTIONS OF THE COUNCIL

1. To encourage the introduction of new programmes and operations.

2. To disseminate throughout the country relevant information on new programmes successfully introduced in any part of the country.

3. To facilitate effective use of resources at all levels of government.

4. To encourage and secure support for research
    and demonstration projects.

5. To call national workshops, seminars, and
    conferences in response to specific problems.

It is our feeling that the establishment of a Canadian
Council for Leisure (CCL) should be approached with caution
to assure that its organizational style will enable all
Canadians to participate. Therefore, the form should reflect
an instrumental process for communicating, facilitating and
coordinating. It should come into existence immediately with
delegates to this Conference constituting a Provisional
Organizing Committee so that feasibility can be broadly, yet
sincerely, tested in forthcoming months. Immediate accounta-
bility would be vested in the planning committee.

Invitations would be issued immediately, with the
release of Montmorency II, to all general managers (or ex-
ecutive secretaries) of all national associations and agencies
to participate with the National Committee. This Committee
would be formed for the purpose of creative interchange.

The real intent of CCL will be to provide information
and resources for community groups. Therefore, each Recreation
Director in Canada would be invited to assume the local liaison
role of responding to the needs and desires of each community.

This proposal is intended as a starter plan which would
communicate the message of Montmorency to many people at many
levels and, hopefully, provoke considerable action. Continu-
ation would depend on response and support and the quality of
the service rendered.

The network would be linked together by time-to-time
bulletins which would go to all those identified above as
key facilitators and to any Canadian who wishes to subscribe.

Issues should be raised during the preliminary or test
period about the eventual structure and organization of the
Council, for example:

1. Would every organization - indeed, every person
    in Canada be automatically eligible for membership
    and service of the Council?

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2. If the answer is affirmative, then how are the officers created and to whom are they responsible?

3. Would the establishment of an interim structure include the authority and responsibility of the staff or committee?

4. Would a committee of Montmorency II be needed in the interim period to serve the staff as an advisory board?

COMMENTARY FROM OBSERVERS

OBSERVATIONS BY DR. MAX KAPLAN*

A critique of this conference can focus on one of several criteria:

Did the conferees prove to be diligent? Their final reports and visible hours of study into midnight provide the answer.

Were basic assumptions of the conference challenged and re-examined? Yes, even in a Dominican house, there were Devil's advocates.

Was action generated in response to the original call? Only time will tell; certainly the stage was set, energies were re-stimulated, goals were enunciated, and judging from Montmorency I, wheels have already been set in motion.

Yet an observer sees from his own view and he must not be presumptuous to assume that he stands alone on the hill.

What I felt as the two underlying themes, interplaying, in a grand fugue but never coming to a resolution were:

1. The nature of leisure.

2. The nature of Canada.

But until we have a Sebastian Bach of leisure, there can be no resolution. For both leisure and Canada are emerging, finding new variations and augmentations.

Leisure, for example, is to me a theme that can hardly be exposed, defined, and arbitrarily conceptualized. I can respect any effort to reveal its essence in an essay or an oral discourse. Yet, even during the Conference, I found occasion to complete a chapter on only one aspect of the

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* Dr. Max Kaplan is an internationally-known sociologist who is now director of the locally-oriented leisure study program at the University of South Florida.

subject -- "the social systems behind various forms of leisure" -- and although it comes to 120 pages, it is only one of 30 chapters.

The immensity of the task is that, if indeed we are to deal with leisure as a social institution, as a human entity and attitude which is no more peripheral, but carries a life of its own, which includes its own values, which becomes a clue and an expression of man at his finest and best, and which serves increasingly as an aspiration for the common man-- then we are dealing with a phenomenon which is taking on new, large dimensions. Then, we must deal with leisure as a process, central to our psychological, emotional and creative life, interrelated with all the social processes. Hence, the forthcoming book to which I refer--Leisure, Theory and Policy--relates the subject to objective conditions, se- lection processes, functions, meanings, communications net- works, energy systems, cultural patterns, values, symbols, and other components such as social orders of the past and the future.

Therefore, I did not come here with false expectations of hearing these issues resolved. It was important both for Montmorency I & II to raise conceptual issues or they would have dealt otherwise in a vacuum. Dr. Tyler's paper did wrestle with the heart of some of the matter, and did stimu- late both formal and informal exchange to the point that Montmorency I & II have now gone on record for all of those in Canada who are concerned with more than superficial dis- cussion of human values, motivations, needs, and aspirations in a new world, and therefore, in a troubled world.

But what is Canada? Can new visions on the meanings and ends of life--leisure in the broadest sense--help to shape Canada, help to find its own meanings?

Of this level of observation I was curious on two counts: what will I hear at Montmorency that I have also heard in Paris, Prague, Bucharest, Zagred, Copenhagen, Amsterdam, Budapest, even Tampa? And what will I hear in addition, that is unique to Canada?

The issues of leisure--as Don Toppin reminded us, like Aristotle, are fundamental to all mankind--freedom from work is a necessity. The same contemporary issues are heard

everywhere. Axworthy speaks of the poor, and wonders whether
we raise false questions and priorities; Dorothy Maynor said
much the same in Tampa in 1969. Dr. Bregha, answering his
impatient questions, advocates the long-range view, as does
de Juvénal in France and Buckminster Fuller in the U.S.A.
Dansereau seeks simplicity and directness through the small
group, thereby minimizing the complexities of our societies,
but one hears his position also in urban renewal or model
cities programs of my country and in meetings in Germany.
Jack Wright's justified concern with planning for physical
space is expressed in our own ORRRC reports, and in the
Sillitoe study of Outdoor use in England. The well-placed
comments here on the urban environment reminds one of the
significant research and planning going on for the entire
Dalmatian coast by the Jugoslavean scholar, Miro Mhaorlovic
and his Zagreb staff. Bregha's important point on the diffi-
culty and the need of reconciling personal and national values
is a new concern of the Romanean TV administrators and political
figures. The questions of Claire Lachance and Bill Knott on
the specific areas for leisure research, such as non-users
of facilities, reminds one of Hugo de Jager in the Nether-
lands and his specific studies of symphony audiences.

One could go on with parallels. The obvious point is
that a wealth of issues has been brought together. It is the
interrelatedness, the unity, the interplay of issues and pro-
posed solutions that, to my knowledge, is the importance of
Montmorency I & II. This totality, if applied to Canada by
adopting specific elements to its structure and traditions,
can serve all other countries as a laboratory and demonstra-
tion.

In summary, if the results of these conferences will
arrive at a national plan of thought, self-discovery, self-
strength, and transformation, then Canada will be moving in
a way that I know of in no other country of the world.
Sebastian Bach will have reappeared with the prayers of the
jovial Dominicans, and helped you to resolve this interplay of
leisure as a theme in a major key, penetrating into all aspects
of the Canadian composition of life. The composition you have
helped to create will, I assure you, be listened to gratefully
by all of the world.

COMMENTARY FROM OBSERVERS

OBSERVATIONS BY MR. L.B. VAN OMMEN*

It was with great pleasure that I accepted your invitation to attend the second Montmorency Conference on Leisure. I must admit that I did not think that I could give you wise advice on your leisure-policy or that I, going back to my country, would bring with me a whole new concept of a cultural policy. But I knew by experience - from my stay in Canada some 10 years ago - that I would be among friends, with the same ideals and plans and with a sincere approach to the problems of this society.

During my stay here in Montmorency, I was again confronted with friendship and understanding. Working with you, as friends together, will be a real help for me back home, when I will be trying to solve the same problems you have. For it was really remarkable to see that you are working under the same conditions as we in Holland and even in the Council of Europe.

Let me mention some of the most urgent problems; Convincing government and political leaders of the urgent need for a realistic and futuristic policy on leisure. Not as an ornament of life, but as a central task for the very near future. The problem of leisure is not only a problem of leisure activities, but in the first place a problem of creating a new society. It includes a policy on housing, on road construction, on town planning, on the position of women in society, on education, on nature conservation, on air and water pollution and so on. In my opinion, a policy on leisure has to be a policy within the heart of government. Some years ago it was advocated in France that such a policy has to be centered in a Ministry of General Affairs. Closely related to a National Agency on Leisure, a national policy should be designed.

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* L.B. Van Ommen is Director of Youth, Adult Education & Sports at Steevoordelaan and is working closely with the Council of Europe.

But we must go farther back and dig deeper. Our
central task will be the development of a new educational
system. I quote here Francis Bregha who has said that to be
prepared for a new lifestyle, a profound transformation will
have to take place in our educational system. Formal schooling
would then lose its preponderance in favour of informal,
flexible educational programmes, based on the new teaching
technology and spreading over an entire lifetime. I warmly
agree here with Francis Bregha. Lifelong education will be
the key to a new society. That means, however, that we have
to organize and coordinate private enterprise and local,
provincial and national governments in the field of social
and cultural welfare. From bitter experience in Holland,
with its thousand-a-one organizations, I know how difficult
this is. We need to break through the traditional patterns.
Perhaps the experiment of the "open university" in Britain
can help us in the solution of this difficult problem. Co-
ordinating education in different institutions, in mass-media,
in correspondence courses with television as the big stimu-
lation has to be considered seriously. Only in this concept
can we "meet the people where they are", as an old UNESCO
slogan says.

Perhaps the most difficult task is to try to motivate
the general public. Max Kaplan probably has a point when he
says that we don't have to worry about people, because they
are just doing things, making use of the tools society pro-
duces for them. When there was no television, nobody had any
need for it. Now there is television, and people are using
it and considering it as part of their daily life. But still
our task is to instill in people the desire to participate,
to make them express their creativity; there remains a task
for educators, in and out of school; there remains a task
for town planners, who have the possibilities of creating a
new style of life. We need open centres, combining school
and cultural centre, theatre, public library, playground and
even shopping centre and market place. We need data banks
and information centres. We need local leaders in leisure.
And most of all we need co-ordinated planning and research.

I now come to my last remark. Dr. Tyler has spoken
about the "economic man" and as an example mentioned the
reluctance of governmental bodies to purchase land for parks
and leisure activities, or to develop centres for leisure
activities, because of the "non-productive" nature of such

investments. Jack Wright said in his paper that it may be
a sad day for society when we can assign a fiscal value to
the recreation experience. Nowadays, and especially in
Holland, the cost benefit principle becomes fashionable. Be
careful, for this principle can murder your work.

    We have been together here a few days. I know the
feelings of people participating in conferences like this:
You are talking to people who are already convinced; the
sessions are too long; you can't work effectively with 40
people round the table; you are repeating what has been said
over and over again; you are getting frustrated and want to
go into action.

    But you must also know that the educational process
is a very slow one, that you are already working in a field
of action and that a new style of life and a new society is
always created by a small group of people.

    And above all we must be aware of this: Personal power
is developing, power of the individual to conduct his own
education, find his own inspiration, shape his own environ-
ment and share his adventure with whoever is interested.
Tools to aid this process are in your hands.

EPILOGUE

As you have now discovered, the level of awareness at Montmorency II was high. It should indeed lead to action.

But, at Conference closing time, building from papers of Montmorency I and the proceedings of Montmorency II, the Committee on Philosophy boldly stated that "discussions on the major objectives for a leisure policy have not yet begun"! No one challenged the statement because most of us had already said the same thing in less dramatic terms. Even as this document is being finalized, one of the advisory editors emphasizes, with justification, that "considerable thought and effort needs to be devoted to making meaningful recommendations on leisure in Canada in view of the widely-divergent value systems".

The Committee on Conceptualization again emphasized that, for improved communication, definitions of leisure are lacking. This is understandable because of our hang-ups about work, non-work and money. To some, work and leisure have become indistinguishable; to others, work is something to escape. Some hate unemployment - idleness is sinful.

Yet, through the effective use of modern science and technology, according to experts such as John Diebold, less than 10% of the world's population can produce enough goods to provide for all. More non-work time is inevitable. People are unprepared, frightened, or unaware.

In general, leisure has different meanings for different people and is understood by very few. Yet somehow the Conference seemed to come close to defining leisure into two categories:

(a)   Leisure as a structural concept, in which case leisure is equated with a unit of time; in actuality "leisure time" is often considered synonymous with "free time" or "discretionary time".

(b)   Leisure as an experiential concept, viewing leisure as an attitude, a state of being, a state of being free - free "to" rather than

free "from". This state of being enables
man to become a total human being, allows
him to "live" instead of "making a living";
to "be" rather than to "have"; to "create"
rather than to "produce"; to "participate"
rather than to "consume". This concept of
"leisure" no longer places it opposite
"work", but recognizes that it has an in-
trinsic value, representing a specific
human experience, an expression of values,
such as liberty, enjoyment, satisfaction,
well-being and self-actualization.

Therefore, leisure is not limited to the non-work
sphere, but can permeate all phases of existence, because
leisure then becomes a philosophy of life rather than a
specific series of activities or a particular unit of time.

This is not unlike the classic statement of Josef
Pieper who says: "Leisure is an attitude of mind and the
condition of the soul that fosters the capacity to perceive
the reality of the world. Unless we regain the art of
silence and insight, the ability for non-activity; unless we
substitute true leisure for our hectic amusements, we will
destroy our culture and ourselves. For that reason, it is
of the first importance to see that the "cultus", as in the
distant past, is the primary source of man's freedom, in-
dependence and immunity within society. Suppress that last
sphere of freedom and all our liberties will in the end
vanish into thin air".

If we are to accept these definitions, then we are
dealing with the very foundations upon which the future
will be built - if indeed there is a future. The biggest
social problem, as already stated, is unawareness of un-
awareness.

The Minister of Health and Welfare has now been pre-
sented with his copy of the report. Provincial premiers and
their appropriate ministers will all, it is assumed, be
reading these same words. Other leaders from coast-to-coast
will also receive copies and this book will be available to
anyone who wishes to request it from any Information Canada
bookstore, or from the reference section of any public library.

RECREATION CANADA is becoming a "response group" which
will be able to do many of the things which were proposed by
the "Committee on a National Agency". RECREATION CANADA now
has the potential "to reflect an instrumental process for
communicating, facilitating and co-ordinating".

Dr. Howard Nixon, Department of Physical Education,
University of Saskatchewan, has accepted the Chairmanship of
the Planning Committee for the Third Montmorency Conference.
Other aspects of culture will not be neglected because Mary
Elizabeth Bayer, Director of Cultural Development for the
Manitoba government, is by his side - as well as others -
from I and II - and beyond.

Three leading questions have already been posed to
Montmorency III for discussion:

1. What policy will work to eliminate those
   barriers that prevent the recognition of
   authentic leisure values?

2. What means should be used? Since the
   means used shape the value system, how
   can agencies capable of intervening
   supply resources to people who are to
   decide the type of leisure policy that
   they want?

3. What policy should be developed that
   ensures the flow of power from the
   bottom to the top in a meaningful way?

Canadians are in a unique position to build a society
which can be a model to the world. Multiple adjustments,
honest understanding and great patience will be needed. We
have much to share with other members of the global community,
who in turn have much to share with us.

Montmorency II has not told anyone what to do. We do
hope it will inspire many people in many places to discover
what might be done and that it may challenge people to begin
something of significance in their own community.

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